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MODERN EGYPT AND THEBES:

346

BEING

A DESCRIPTION OF EGYPT;

INCLUDING

THE INFORMATION REQUIRED FOR TRAVELLERS IN THAT COUNTRY.

88172

BY

SIR GARDNER WILKINSON, F.R.S.
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AUTHOR OF "MANNERS AND CUSTOMS OF THE ANCIENT EGYPTIANS."

WITH WOODCUTS AND A MAP.

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THE

PRIVATE LIFE, MANNERS, CUSTOMS, RELIGION,

AGRICULTURE, ETC.

OF

THE ANCIENT EGYPTIANS,

DERIVED, DURING THE RESIDENCE OF TWELVE YEARS, FROM THE STUDY OF

HIEROGLYPHICS, SCULPTURE, PAINTINGS,

AND OTHER WORKS OF ART, STILL EXISTING, COMPARED WITH THE ACCOUNTS OF ANCIENT AUTHORS.

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"Indefatigable in research, full of learning, accurate in facts, and logical in the application of his facts and his learning, Sir Gardner Wilkinson has at the same time treated his subject with the enthusiasm of Genius and the liveliness of Poetry. He opens to you the Temple of their Deities, the Palace of their Sovereigns, the Field of Battle, and the repositories of the Dead. He traces for you their early history, he exhibits to you their knowledge of the Arts and Sciences, the course of their Husbandry, and the process of their Manufactures; and he introduces you to their private life, with a graphic vivacity which makes you at once a judge of the virtues and vices of the Egyptian character, and a partaker, as it were, of the intimacies of their domestic society." — *Lord Ripon's Address to the Royal Society of Literature.*

LONDON:
Printed by A. SPOTTISWOODE,
New-Street-Square.

PREFACE.

[illegible]ly as the year 1827, the great interest that [illegible] called forth, induced me to write an account [illegible]untry and of the monuments it contains, the [illegible] interest now felt, and the many travellers [illegible]it, show how indispensably necessary such [illegible]s become; and the more so since the esta[illegible]of the overland communication with India.

I have therefore remodelled and greatly enlarged my previous Work, "Egypt and Thebes," adding to it the most useful information I could collect about the overland transit, the Steam Packets in the Mediterranean, and those instructions which appear to me most necessary for travellers in the country.

I have also given a description of modern and ancient Alexandria; of the ruins in many of the towns in the Delta, and of the Natron Lakes, the Oases, and other portions of the Western and Eastern Deserts. And after treating of the ancient remains in the country, I have introduced a brief History of Egypt under the Moslems to the present time; a list of the Pharaohs, Ptolemies, and Cæsars, with their hieroglyphic names (which will serve as a guide to the dates of the monuments wherever they occur); and a brief explanation of the mode of reading Hieroglyphics. The Arabic Vocabulary, which was said to be of use, has also been increased to about double its former size.

As some alterations have taken place, while this work was in the press, respecting the transit through Egypt, I have thought it advisable to introduce whatever new information I could obtain in the Appendix B. (p. 473.) Though Messrs. Hill have no longer the management of it, or of the hotels in Egypt, the arrangements made by them will serve as a general guide to the traveller. The mention, therefore, of their name in the early part of the work will not mislead in the arrangements themselves, which have only been altered by improvements.

I may here mention two things which I omitted in the body of the work. 1. That when Ladies are of the party, on the Nile, the boatmen should be supplied with drawers, and an order given that they never go into the water without them. 2. Regarding the flags on the Nile, a new custom has been introduced, which is very convenient. Every boat hoists its own private flag (which the traveller may devise and have made before he leaves Europe), all flags are registered at the British Consulate at Cairo, so that any one who will take a note of them before he leaves that place may recognize his friend's boat on the Nile, without the trouble of hailing as he passes.

I conclude by expressing my hopes that the following pages may induce many to visit Egypt, and that the information they contain may be serviceable to travellers, both on the Nile, and in the Desert; and, begging them to forgive what may be found deficient, I wish them all the pleasure that Egypt is capable of giving them from its interesting remains, and its delicious winter climate.

LATEST CORRECTIONS AND ADDITIONS.

ERRATA IN VOL. I.

Page 77., line 23., I have mentioned the ruins near Crendi, under the name of Hagar Khem, but I since find that the proper orthography of the latter word is Keem. This signifies "standing upright," and has evidently been given to the ruins from the perpendicular blocks that were formerly the only part above ground; and the notion of their having been called from Khem, or Egypt, is quite erroneous.

I may also state that the ruins at the Coradino have been all destroyed, and few vestiges of them can now be traced.

225. line 24. for "1171" read "1169."

298. line 13. note omitted, — "It is remarkable that Belbays, formerly 'Bubastis agria,' is called by the Arabs '*Bissays*,' or 'the Cat.'"

386. line 14. for "Darfour" read "Dar-Foor."

ERRATA IN VOL. II.

Page 19. line 8. for "Wady Býád" read "Wadee Býád."

85. line 4. for "thirty" read "thirty-one."

270. line 9. for "Koófa" read "Koola."

582. 6th line from bottom for "٤٦" read "٤٦٢."

BRITISH STEAM PACKETS FROM MARSEILLES TO MALTA.

A British Government Steamer leaves Marseilles once every month, direct for Malta. The day of departure is generally the 9th, two hours after the arrival of the English courier from London; and it reaches Malta in from 70 to 77 hours. The fare is 9*l.* for first class passengers. Berths may be secured on board, or at the Agent's, M. Mallet, wine merchant, No. 9. Rue de Haxo, at Marseilles.

Three packets are employed on this service, the "Acheron," "Alecto," and "Polyphemus," each of 200 horse power; which also run between Gibraltar and Malta, and Malta and the Ionian Isles. The traveller must send his passport to the British Consulate and to the Board of Health at Marseilles, to be *visé*, before he can embark. This will be arranged by a commissioner of his Hotel, or by the Agent, M. Mallet; and two charges of 5 and 2 francs are made for it.

The same Agent has published the following *Tarif* for the payment of boatmen and porters: —

"On arriving by the English Steamers: —

"1. *Going to the Custom House,*

	fr.	cent.
Landing a passenger	0	50
For each box	0	50
Carpet bag, or lady's band-box	0	25

"2. *From the Custom House to the Hotel,*

	fr.	cent.
For a box - - - - - - -	0	50
Carpet bag, lady's band-box - - - -	0	25
Four-wheeled carriage, including the pontoon, men, and custom-house - - - - - -	25	0
Two-wheeled carriage - - - - -	15	
For embarking a passenger and his luggage - - -	1	

The following is the Government Notification of the "Move[illegible] of Her Britannic Majesty's steam packets in the Mediterranean;" though [illegible] in consequence of the packets no longer touching at Falmouth, that [illegible] will take place in the days of departures from Marseilles for Malta.

Depart from Malta for Gibraltar, with Mails for England, to go on by P. and O. Company's Steamer.	Leave again for Malta with Mails from England brought to Gibraltar, by P. and O. Company's Steamer, which leaves Southampton on the Saturday nearest the 15th of every Month.	Depart from Malta with Mails for Ionian Islands and Greece, touching at Patras, Zante, Cephalonia, and Corfu.	Leave Corfu for Malta with return Mails, touching at Cephalonia, Patras and Zante.
17th February.	27th February.	Jan. 15. and 30.	Jan. 22.
17th March.	27th March.	Feb. 15.	Feb. 6. and 22.
14th April.	24th April.	March 6. and 15.	March 13. and 22.
12th May.	22d May.	April 3. and 15.	April 10. and 22.
16th June.	26th June.	May 1. 15. and 29.	May 8. and 22.
14th July.	24th July.	June 15.	June 4. and 22.
11th August.	21st August.	July 3. 15. and 31.	July 10. and 22.
15th September.	25th September.	August 15. and 28.	Aug. 7. and 22.
13th October.	23d October.	September 15.	Sept. 4. and 22.
17th November.	27th November.	Oct. 2. 15. and 30.	Oct. 9. and 22.
15th December.	25th December.	Nov. 15.	Nov. 6. and 22.
		Dec. 4. and 15th.	Dec. 11. and 22.

"*Her Majesty's Steamer with the Overland Indian Mails, conveyed through France, viâ Marseilles, Malta, and Alexandria,*

Leaves Marseilles the 9th of every month, and arrives at Malta the morning of the 12th, in full time to meet the contract Steamers "Oriental" and "Great Liverpool" on their way to Alexandria.

Leaves Malta for Marseilles from the 26th to the 30th of every month, with Indian Mail brought by contract Steamer from Alexandria; arriving generally at Marseilles in three days.

By this Conveyance a long sea voyage, and crossing the Bay of Biscay, is avoided by passengers to or from India, the Levant, and other parts of the Mediterranean, and much expense is saved."

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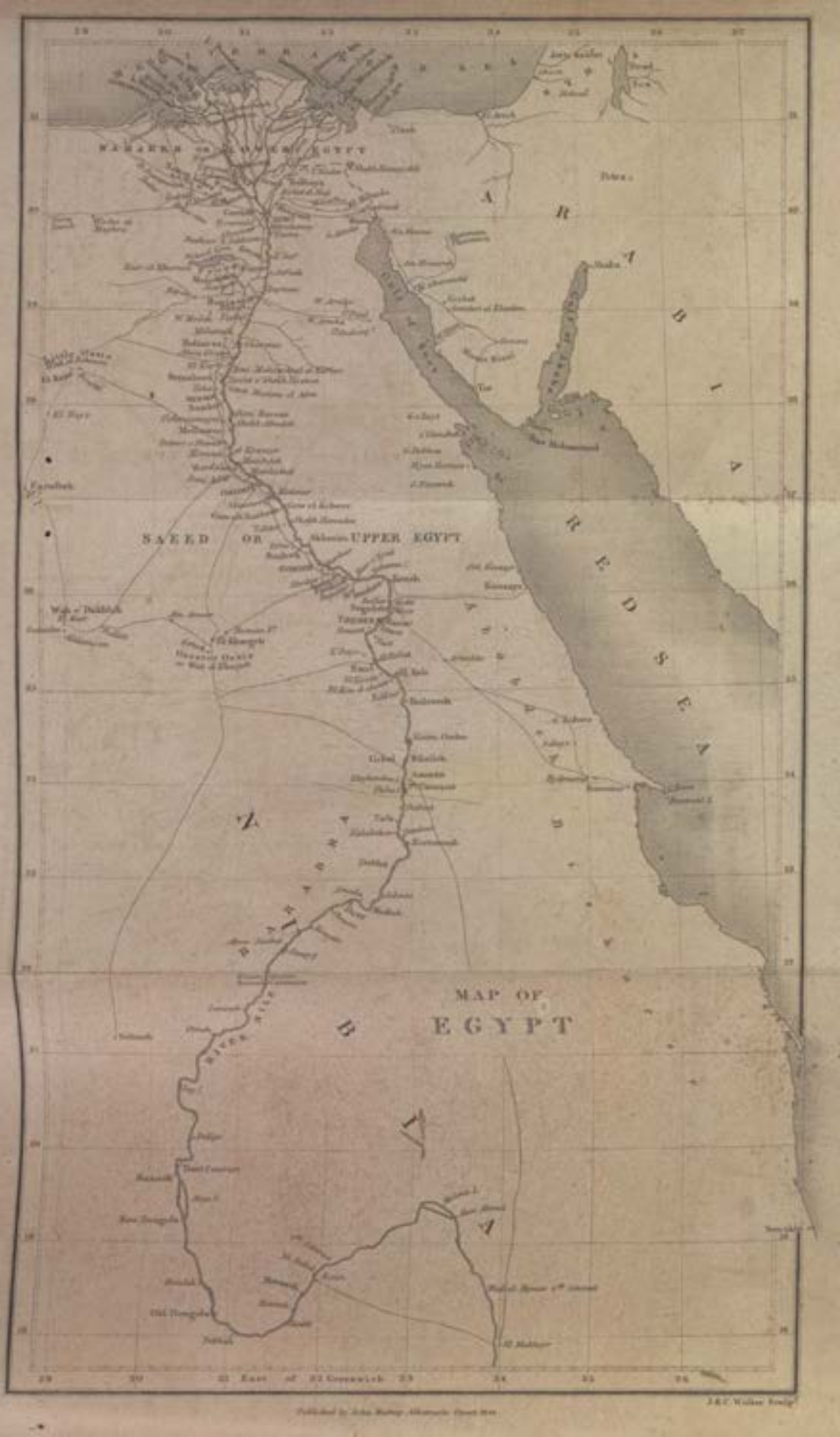

J.&C. Walker Sculp.

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J. & C. Walker Sculp.

MODERN EGYPT AND THEBES.

Vignette A. View during the inundation of the Nile.

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Journey from England to Egypt. — Route through France. — French Steam Packets.—English Steamer from Marseilles to Malta. — Route direct from England to Malta and Alexandria by Gibraltar.—Route across the Desert From Cairo to Suez.—From Suez to India.—Return to Egypt from India. — From India to Egypt landing at Kossayr. — Choice of Route returning to Europe.—Quarantine at Malta.—Hotels at Malta.—Money at Malta. —Objects to be visited in Malta.—Route to England from Malta.—Season for visiting Egypt.—Things required for a Journey in Egypt.

JOURNEY FROM ENGLAND TO EGYPT.

THE most usual route from England to Egypt is by Gibraltar and Malta, or through France by Paris and Marseilles, and thence to Malta and Alexandria. There is another route through Germany by the Danube to Constantinople, and thence by Syra to Alexandria, which has been described in the Handbooks of Southern Germany, and of the East; and those who happen to be in the vicinity of the Adriatic and do not wish to cross Italy to Naples or other ports in

direct communication with Malta, may find their way by the Ionian Islands to Syra and thence to Egypt.

ROUTE THROUGH FRANCE.

The routes through France are well known. It is therefore unnecessary to make more than a few cursory remarks.

In going from England to Paris the quickest is that by Dover or London to Boulogne; the most agreeable that by Southampton to Havre, and thence by steam up the Seine, to Paris. The ascent of the river is an objection to this route in going, but in returning from Paris to England it is expeditious, and by far the most pleasant, for those who do not dislike the longer sea voyage in crossing the channel to Southampton. That part from Paris to St. Germain is performed on the railroad, which will shortly be continued to Rouen.

From Paris there are various modes of going to Marseilles: — 1. By land the whole way to Marseilles through Lyons; 2. By the malle-poste direct by Moulins, St. Etienne, &c. without passing through Lyons; and 3. By land as far as Châlons, and by steamer down the Saône to Lyons, and by another steamer from Lyons down the Rhone to Avignon, and then by land to Marseilles through Aix. You may also go direct by the Rhone to Arles, and from thence by another steamer to Marseilles by sea.

Distance.	Leagues.	
Paris to Châlons -	85	The diligences from Paris to Châlons take from 35 to 38 hours; the place inside, from 44 to 50 francs.
Châlons to Lyons -	31	From Paris to Lyons by Châlons 44 to 52 hours; inside, 58 francs.
Lyons to Avignon	59	From Paris to Marseilles by Châlons and Lyons 84 hours; place inside, 84 francs.
Avignon to Marseilles	28	

The malle-poste goes from Paris to Châlons in 26 hours, place 61 fr. From Paris to Lyons by Châlons, 33¼ hours, place 84 fr. Paris to Marseilles by Moulins and St. Etienne, 66 hours, place 141 fr. The malle-poste is the most expeditious mode of travelling; but as little time is given for stoppages, it is better to take a small stock of provisions for the journey. The charges for postilions and conductors

both by the diligence and malle-poste are included in the fare, but an extra charge is made for luggage, which frequently amounts to half as much as the price of a place.

The most comfortable mode of going is, by water from Châlons and Lyons to Avignon, and thence by land to Marseilles: it is for many reasons preferable to posting with one's own carriage, and decidedly more agreeable than the diligence.

Though the expenses of a journey depend on the arrangements made by the traveller, the following, for which I am indebted to a gentleman who passed through France in 1841, on his way to India, may give some notion of the charges on the route by Châlons and Lyons to Marseilles:

	sh.	fr.	sous.
Fare in steam-boat to Boulogne	15 or	18	10
Expenses at Boulogne -		17	
Passport, passing baggage, &c.		12	
Diligence to Paris and dinner		20	
Extra for luggage by diligence		9	10
Porters to and from Meurice's		3	
Meurice's bill - - -		16	
Fare to Châlons by diligence		44	
Extra for luggage - -		12	
Porter at Châlons and expenses on the road		6	
Bill at Châlons - -		12	
Servants at Châlons -		2	
Passage in steam-boat to Lyons		8	
Bill at Lyons - -		20	
Porters to and from hotel		6	
Place in diligence to Marseilles		41	
Luggage at Marseilles -		19	
Total from England to Marseilles		266	0
Or £10. 12*s*. 9½*d*.			

According to another Calculation.

	£	Time. Days.
London to Paris	4	3
In Paris -	1	1
Paris to Châlons	3	2
to Lyons	1	1
to Avignon	3	1
to Marseilles	2	1
Total from England to Marseilles	14	9
Thence direct to Alexandria	27	14
Alexandria to Suez	15	5
Total from London to Suez	56	28
From Suez to Bombay is from 52 to	*72	20
Making the total to Bombay	£128	48

In returning from India there is an additional expense for quarantine, which may be calculated at 11*l*. 10*s*. for the 17 days at Malta, or less if shared by two persons†, making the total, according to the second calculation, 139*l*. 10*s*.

It may be observed—1st. That the first of the above cal-

* This is for a cabin passage, a deck passage being 20*l*. less. For the rate of cabin sofas, and deck passage, see regulation in p. 30. &c.

† See the expense when divided with another person, under the head of Quarantine, p. 70.

culations appears to be made on the most economical plan; —2. That in both, the sum total does not include stoppages on the road, but allows only for the actual expenses of the direct journey;—3d. That 170*l.* is generally considered necessary for a person leaving India for England, who intends to travel economically by public conveyances, or 150*l.* if taking a deck passage.

At Marseilles the Hôtel d'Orient may be recommended, having good rooms well fitted up, a good table d'hôte, and the advantage of baths in the house.

STEAMERS FROM MARSEILLES.

The French steamers for Egypt and the Levant leave Marseilles on the 1st, 11th, and 21st of every month, and touch at Leghorn, Civita-Vecchia, and Naples, on their way to Malta, from which last they go to Syra and join the Constantinople packet that takes the passengers on to Alexandria. The days of arrival at Alexandria are the 4th, 14th, and 24th; and of departure the 7th, 17th, and 27th.

Besides the French, there are other steamers that leave Marseilles for the ports of Italy, on the 3d, 5th, 7th, 9th, 13th, 15th, 17th, 19th, 23d, 25th, 27th, and 29th of every month; but they stop at Naples.

A traveller may either go the whole way from Marseilles to Malta by the same French packet, or join it at any one of the three above-mentioned ports of Italy. In going by it from Marseilles, and booking his passage the whole way to Alexandria, he will pay less than by stopping at the intermediate places, and taking the packets of different companies; but he will have the discomfort of being carried forward without seeing any of the places on his way, beyond the momentary glance he can obtain during the stoppage of the vessel. If at Marseilles he finds he has not the choice of the best berths, owing to their having been already taken, and he intends going the whole way to Malta or Alexandria, he had better stipulate that he is to have the privilege of changing his own for another as they become vacant, or, which is of more consequence, of having a whole cabin to himself, in the event

of the passengers being few. Every cabin has two beds, and no one can take it to himself without paying for the two berths; but an early comer may have the chance of occupying it alone; and the first who takes a place has the right to engage No. 23., a large cabin with one bed, which is very comfortable. It communicates with the ladies' cabin by a door, which is of course kept locked when not occupied by a lady. There is very little choice in the cabins, which are all nearly alike, and the only piece of good fortune, next to having a cabin to himself, is that of obtaining, as a favour from the steward, the cabin with four berths, at the lower end of the saloon, with only one, instead of three other persons. This will also depend on the number of passengers.

The steamer which leaves Marseilles on the 1st, quits Leghorn on the 3d, Civita-Vecchia on the 4th, Naples early on the 5th, and Malta early on the 7th. After remaining there twenty-four hours, it proceeds to Syra and Alexandria, which last it reaches on the 14th of the month. This detour by Syra adds one day more to the length of the voyage than if it went, as the English steamer, direct from Malta to Egypt. The steamers that leave Marseilles on the 11th and 21st, reach those places after similar intervals; and as the time of starting and the price of places, to and from different parts of the Mediterranean, are fully laid down in the regulations of the French packet office, I cannot do better than copy the whole of them, which are as follows:—

"ACCOUNT OF THE REGULATIONS OF THE FRENCH GOVERNMENT STEAM PACKETS IN THE MEDITERRANEAN.

"*Organization of the Service.*

"The steam-packet service in the Mediterranean, established for the purpose of conveying letters and passengers between Marseilles and the ports of Italy and the Levant, is divided into three lines.

"The first goes from Marseilles and ends at Malta, passing by Leghorn, Civita-Vecchia, and Naples.

"The second goes from Malta to Constantinople, passing by Syra, Smyrna, and the Dardanelles.

"The third goes from the Piræus (the Port of Athens) to Alexandria, passing by Syra.

"At Malta, passengers and goods, coming from the Levant, undergo quarantine, and letters and remittances are purified there.

"The point of intersection between the two lines, from Malta to Constantinople, and from Athens to Alexandria, is the port of Syra, where the packets meet, coming at the same time from Malta, Constantinople, Athens, and Alexandria, and where the exchange of letter-bags, and the transfer of travellers from one line to another, is effected.

"The days and hours of departure from, and arrival at, each station, are marked in the following tables.

"Ten steam-packets, of 160-horse power, commanded by officers of the royal navy, and with a crew of fifty men each, are appointed to this service.

"The names of these packets are, the Dante, Eurotas, Léonidas, Lycurgue, Mentor, Minos, Rhamsès, Scamandre, Sesostris, Tancrède.

"Travellers will find every accommodation on board that can be wished for — commodious cabins, richly ornamented *salons* decorated with taste, and fitted up with glasses and carpets. There is also a private *salon* for ladies, with a piano.

"CLASSIFICATION OF PASSENGERS.

"The places set apart for travellers are of four classes: —

"The 1st class places are in the stern of the vessel: passengers there have cabins with one *, two, and four berths, according to their convenience.

"The 2d class places are in the forepart, and consist of a large *salon*, on which the cabins open, having four berths for the ladies, and two for other passengers.

"The 3d class places are between the 2d and the head

* In all those I have seen, or heard of, there is but one cabin with a single berth in the same vessel, which, if required, should be taken in time, and be distinctly engaged. It is the No. 23. above alluded to, p. 5.

of the vessel; the passengers have one large room, round which wooden benches with turning backs are arranged, answering the purpose of beds.

"4th class passengers remain on deck day and night, before the funnel.

"PROVISIONS FOR PASSENGERS.

"A restaurateur supplies passengers with provisions. Those of the 1st class have two repasts daily, at a common table, where the captain presides, the charge for both which is 6 francs a day, including tea in the evening.

2d class passengers also meet at a common table, at which one of the officers presides, and they have two repasts, the price of which is 4 francs a day.

"The charges for living are settled with the restaurateur; they are independent of the passage money, and those two repasts must be paid for by the passenger whether he partakes of them or not.

"3d and 4th class passengers have no table: they may provide their own food or obtain it from the restaurateur, according to the *carte*, the prices in which are established by the administration.

"CONDITIONS REGARDING THE ADMISSION OF TRAVELLERS ON BOARD THE PACKETS.

"Travellers take their places at the offices of the agents of the service, either at Marseilles or in foreign ports; but they cannot be admitted on board without having first complied with the regulations of the police and health office.

"The full payment of the place must be made at the time of taking it.

"Every traveller who gives up the place he has taken, or who could not be received on board in consequence of having failed to comply with the formalities of the police and health office, shall forfeit half the fare. He may, however, be allowed the privilege of retaining his place for the next packet, if he agrees to go by it; for which purpose an exchange ticket will be given him.

"If he does not go by the very next packet, which follows

the first to which his name was inscribed, he will lose his *whole* fare.*

"Travellers can only occupy those places marked in the packet's bill.

"They and their luggage must be on board an hour before the time fixed for starting.

"The expense of embarking and going ashore to be at the traveller's cost, as well as the carriage of luggage.

"No travellers may carry merchandize.

"Servants whose places are taken in the 2d class cannot, on any account, frequent the table of that class.

"Those who stop short, before they have reached their place of destination, cannot claim any return of fare for the portion of the voyage that remains. However, when they go on shore in consequence of uncontrollable circumstances, and the necessity of it is sufficiently and duly proved, they may receive half the price of the place.

"Luggage not reclaimed within two hours after the arrival of the packet will be sent to the lazaretto, to the custom-house, or to the agents, at the risk and expense of the traveller.

"PRICE OF PLACES.

"The price of places is charged according to the distances in a straight line; in this proportion: —

"1. *From one to another of the Stations between Marseilles and Malta.*

1st class at the rate of	1 fr.	25	cent.	by sea league.
2d	0	80	.....	
3d	0	50	.....	
4th	0	30	.....	

"2. *From all the Stations on this Side of Malta to all the Stations beyond it.*

1st class at the rate of	1 fr.	0	cent.	by sea league.
2d	0	60	.....	
3d	0	40	.....	
4th	0	25	.....	

Children under ten years of age will pay half price.

* This is far from being the accommodating arrangement in the Peninsular Company's packets, who allow a passenger to proceed by any other, within one whole year, receiving an exchange ticket.

"A family of more than three persons may claim a reduction of a fifth of the whole fare; and if above six, a quarter, provided they are 1st or 2d class passengers, and take their places the whole way between two of the principal stations.

"CARRIAGES AND LUGGAGE.

"The charge for the conveyance of carriages is fixed at the rate of a 1st class place for those of four wheels; of a 2d class for those of two wheels.

"Dogs are charged ten francs each, whatever may be their place of destination.

"Travellers may take a certain quantity of luggage free of charge, in these proportions: —

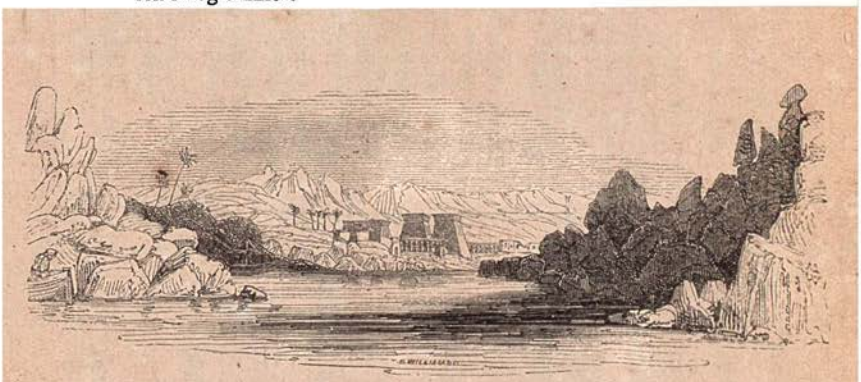
"1. *In the Stations situated between Marseilles and Malta.*

1st class	to the amount of	100	kilogrammes each person.
2d	.....	60	.....
3d	.....	30	.....
4th	.....	30	.....

"2. *From one of the Levant Stations to another in the same Direction, and between any of the Stations of which Malta is the intermediate Point.*

1st class	to the amount of	200	kilogrammes each person.
2d	.....	100	.....
3d	.....	50	.....
4th	.....	50	.....

All above this quantity to pay one centime every sea-league for every ten kilogrammes."



View of the Ruins and Vicinity of Philæ.

ARRIVAL AND DEPARTURE OF THE FRENCH MEDITERRANEAN PACKETS.

1st LINE. — *From Marseilles to Malta.*

Packet Stations.	Days and Hours in each Month appointed for the Arrival and Departure of the Packets.		Time of Stoppage.
Marseilles	Packet coming from Malta.	Arrival at Marseilles - on the 1st, 11th, and 21st, at midnight. Departure for Malta - - — 1st, 11th, and 21st, at 5 P. M.	
Leghorn	Packet coming from Marseilles.	Arrival at Leghorn - - — 3d, 13th, and 23d, at 6 A. M. Departure for Malta - - — 3d, 13th, and 23d, at noon.	6 hours.
	Packet coming from Malta.	Arrival at Leghorn - - — 10th, 20th, and 30th, at 8 A. M. Departure for Marseilles - — 10th, 20th, and 30th, at 2 P. M.	
Civita-Vecchia	Packet coming from Marseilles.	Arrival at Civita-Vecchia — 4th, 14th, and 24th, at 6 A. M. Departure for Malta - — 4th, 14th, and 24th, at noon.	6 hours.
	Packet coming from Malta.	Arrival at Civita-Vecchia — 9th, 19th, and 29th, at 8 A. M. Departure for Marseilles - — 9th, 19th, and 29th, at 2 P. M.	
Naples	Packet coming from Marseilles.	Arrival at Naples - - — 5th, 15th, and 25th, at 6 A. M. Departure for Malta - - — 5th, 15th, and 25th, at noon.	6 hours.
	Packet coming from Malta.	Arrival at Naples - - — 8th, 18th, and 28th, at 8 A. M. Departure for Marseilles - — 8th, 18th, and 28th, at 2 P. M.	
Malta	Packet coming from Marseilles.	Arrival at Malta - - — 7th, 17th, and 27th, at noon. Departure for Marseilles - — 6th, 16th, and 26th, at 8 A. M.	8 days and 20 hours.

2d Line.—*From Malta to Constantinople.*

Malta - -	Packet coming from Constantinople.	Arrival at Malta - - on the Departure for Constantinople—	4th, 14th, and 24th, at 3 P. M. 8th, 18th, and 28th, at 6 A. M.	3 days and 15 hours.
Syra - -	Packet coming from Malta.	Arrival at Syra - - — Departure for Constantinople—	1st, 11th, and 21st, at 8 A. M. 1st, 11th, and 21st, at 2 P. M.	6 hours.
	Packet coming from Constantinople.	Arrival at Syra - - — Departure for Malta - —	1st, 11th, and 21st, at 5 A. M. 1st, 11th, and 21st, at 1 P. M.	8 hours.
Smyrna - -	Packet coming from Malta.	Arrival at Smyrna - - — Departure for Constantinople—	2d, 12th, and 22d, at 11 A. M. 2d, 12th, and 22d, at 5 P. M.	6 hours.
	Packet coming from Constantinople.	Arrival at Smyrna - - — Departure for Malta - —	9th, 19th, and 29th, at 8 A. M. 10th, 20th, and 30th, at 8 A. M.	24 hours.
The Dardanelles -	Packet coming from Malta.	Arrival at the Dardanelles — Departure for Constantinople—	3d, 13th, and 23d, at 10 A. M. 3d, 13th, and 23d, at 11 A. M.	1 hour.
	Packet coming from Constantinople.	Arrival at the Dardanelles — Departure for Malta - —	8th, 18th, and 28th, at 9 A. M. 8th, 18th, and 28th, at 10 A. M.	
Constantinople -	Packet coming from Malta.	Arrival at Constantinople — Departure for Malta - —	4th, 14th, and, 24th, at 9 A. M. 7th, 17th, and 27th, at 4 P. M.	3 days and 7 hours.

3d Line. — *From Athens to Alexandria.*

The Piræus, the Port of Athens - -	Packet coming from Alexandria.	Arrival at the Piræus - on the Departure for Alexandria —	2d, 12th, and 22d, at 6 A. M. 10th, 20th, and 30th, at 5 P. M.	7 days and 11 hours.
Syra - - -	Packet coming from the Piræus.	Arrival at Syra - - — Departure for Alexandria —	1st, 11th, and 21st, at 5 A. M. 1st, 11th, and 21st, at 1 P. M.	8 hours.
	Packet coming from Alexandria.	Arrival at Syra - - — Departure for the Piræus —	10th, 20th, and 30th, at noon. 1st, 11th, and 21st, at 6 P. M.	1 day and 6 hours.
Alexandria - -	Packet coming from the Piræus.	Arrival at Alexandria - — Departure for the Piræus* —	4th, 14th, and 24th, at 5 A. M. 7th, 17th, and 27th, at 9 A. M.	3 days and 4 hours.

* It is only every alternate steamer that goes on the whole way from Alexandria to the Piræus. The passengers of the others must stop at Syra, and perform their quarantine of fourteen days there. See below.

TABLE — SHOWING THE CHARGES FOR LETTERS, BULLION, FROM

Packet Stations.		Distance in Sea Leagues, calculated in a direct Line.	Every single Letter.	Every printed Sheet.	
Points of Departure.	Points of Destination.			Journals.	Printed Documents.
			fr. cent.	cent.	cent.
Alexandria	Civita-Vecchia	380	0 90	4	5
	Constantinople	245	0 80	4	5
	The Dardanelles	200	0 70	4	5
	Leghorn	420	1 00	4	5
	Malta	280	0 80	4	5
	Marseilles	480	1 00	4	5
	Naples	340	0 90	4	5
	The Piræus	175	0 70	4	5
	Smyrna	190	0 70	4	5
	Syra	155	0 70	4	5
Civita-Vecchia	Alexandria	380	0 90	4	5
	Constantinople	365	0 80	4	5
	The Dardanelles	320	0 80	4	5
	Leghorn	40	0 40	4	5
	Malta	140	0 60	4	5
	Marseilles	105	0 50	4	5
	Naples	45	0 40	4	5
	The Piræus	260	0 80	4	5
	Smyrna	305	0 80	4	5
	Syra	260	0 80	4	5
Constantinople	Alexandria	245	0 80	4	5
	Civita-Vecchia	365	0 80	4	5
	The Dardanelles	45	0 40	4	5
	Leghorn	405	0 80	4	5
	Malta	275	0 80	4	5
	Marseilles	465	0 90	4	5
	Naples	335	0 80	4	5
	The Piræus	120	0 50	4	5
	Smyrna	90	0 50	4	5
	Syra	115	0 50	4	5
The Dardanelles	Alexandria	200	0 70	4	5
	Civita-Vecchia	320	0 80	4	5
	Constantinople	45	0 40	4	5
	Leghorn	360	0 80	4	5
	Malta	230	0 80	4	5
	Marseilles	420	0 90	4	5
	Naples	290	0 70	4	5
	The Piræus	75	0 50	4	5
	Smyrna	45	0 40	4	5
	Syra	70	0 50	4	5

PAPERS, PASSENGERS, CARRIAGES, BAGGAGE, AND EACH STATION.

Places of Travellers of				Transport of			Transport of Luggage exceeding the Maximum of Weight, taken gratuitously (by weight of 10 kil.).	Transport of Bullion.	
				Carriages,		Dogs.			
1st Class.	2d Class.	3d Class.	4th Class.	with 4 wheels.	with 2 wheels.			Gold (for 100 fr.)	Silver (for 100 fr.)
fr.	fr.	fr.	fr.	fr.	fr.	fr.	fr. cent.	cent.	fr. cent.
380	228	152	95	380	228	10	3 80	80	1 00
245	147	98	61	245	147	10	2 45	50	0 60
200	120	80	50	200	120	10	2 00	50	0 60
420	252	168	105	420	252	10	4 20	80	1 00
280	168	112	70	280	168	10	2 80	60	0 80
480	288	192	120	480	288	10	4 80	80	1 00
340	204	136	85	340	204	10	3 40	80	1 00
175	105	70	44	175	105	10	1 75	30	0 40
190	114	76	47	190	114	10	1 90	30	0 40
155	93	62	38	155	93	10	1 55	25	0 30
380	228	152	95	380	228	10	3 80	80	1 00
365	219	146	91	365	219	10	3 65	80	1 00
320	192	128	80	320	192	10	3 20	80	1 00
50	32	20	12	50	32	10	0 40	15	0 20
175	112	70	42	175	112	10	1 40	30	0 40
131	84	52	31	131	84	10	1 05	25	0 30
56	36	22	13	56	36	10	0 45	15	0 20
260	156	104	65	260	156	10	2 60	60	0 80
305	183	122	76	305	183	10	3 05	60	0 80
260	156	104	65	260	156	10	2 60	60	0 80
245	147	98	61	245	147	10	2 45	50	0 60
365	219	146	91	365	219	10	3 65	80	1 00
45	27	18	11	45	27	10	0 45	15	0 20
405	243	162	101	405	243	10	4 05	80	1 00
275	165	110	68	275	165	10	2 75	60	0 80
465	279	186	116	465	279	10	4 65	80	1 00
335	201	134	83	335	201	10	3 35	80	1 00
120	72	48	30	120	72	10	1 20	30	0 40
90	54	36	22	90	54	10	0 90	20	0 25
115	69	46	28	115	69	10	1 15	25	0 30
200	120	80	50	200	120	10	2 00	50	0 60
320	192	128	80	320	192	10	3 20	80	1 00
45	27	18	11	45	27	10	0 45	15	0 20
360	216	144	90	360	216	10	3 60	80	1 00
230	138	92	57	230	138	10	2 30	50	0 60
420	252	168	105	420	252	10	4 20	80	1 00
290	174	116	72	290	174	10	2 90	60	0 80
75	45	30	18	75	45	10	0 75	25	0 30
45	27	18	11	45	27	10	0 45	15	0 20
70	42	28	17	70	42	10	0 70	20	0 25

TABLE— *continued.*

Packet Stations.		Distance in Sea Leagues, calculated in a direct Line.	Every single Letter.	Every Printed Sheet.		Charges for									
Points of Departure.	Points of Destination.			Journals.	Printed Documents.	Places of Travellers of				Transport of Carriages,		Dogs.	Transport of Luggage exceeding the Maximum of Weight, taken gratuitously (by weight of 10 kil.).	Transport of Bullion.	
						1st Class.	2d Class.	3d Class.	4th Class.	with 4 wheels.	with 2 wheels.			Gold (for 100 fr.)	Silver (for 100 fr.)
			fr. cent.	cent.	cent.	fr.	fr.	fr.	fr.	fr.	fr.	fr.	fr. cent.	cent.	fr. cent.
Leghorn	Alexandria	420	1 00	4	5	420	252	168	105	420	252	10	4 20	80	1 00
	Civita-Vecchia	40	0 40	4	5	50	32	20	12	50	32	10	0 40	15	0 20
	Constantinople	405	0 80	4	5	405	243	162	101	405	243	10	4 05	80	1 00
	The Dardanelles	360	0 80	4	5	360	216	144	90	360	216	10	3 60	80	1 00
	Malta	175	0 70	4	5	219	140	88	52	219	140	10	1 75	30	0 40
	Marseilles	80	0 50	4	5	100	64	40	24	100	64	10	0 80	20	0 25
	Naples	85	0 50	4	5	106	68	42	25	106	68	10	0 85	20	0 25
	The Piræus	300	0 80	4	5	300	180	120	75	300	180	10	3 00	60	0 80
	Smyrna	345	0 80	4	5	345	207	138	86	345	207	10	3 45	80	1 00
	Syra	300	0 80	4	5	300	180	120	75	300	180	10	3 00	60	0 80
Malta	Alexandria	280	0 80	4	5	280	168	112	70	280	168	10	2 80	60	0 80
	Civita-Vecchia	140	0 60	4	5	175	112	70	42	175	112	10	1 40	30	0 40
	Constantinople	275	0 80	4	5	275	165	110	68	275	165	10	2 75	60	0 80
	The Dardanelles	230	0 80	4	5	230	138	92	57	230	138	10	2 30	50	0 60
	Leghorn	175	0 70	4	5	219	140	88	52	219	140	10	1 75	30	0 40
	Marseilles	220	0 70	4	5	275	176	110	66	275	176	10	2 20	50	0 60
	Naples	110	0 50	4	5	137	88	55	33	137	88	10	1 10	25	0 30
	The Piræus	180	0 70	4	5	180	108	72	45	180	108	10	1 80	30	0 40
	Smyrna	220	0 80	4	5	220	132	88	55	220	132	10	2 20	50	0 60
	Syra	180	0 70	4	5	180	108	72	45	180	108	10	1 80	30	0 40
Marseilles	Alexandria	480	1 00	4	5	480	288	192	120	480	288	10	4 80	80	1 00
	Civita-Vecchia	105	0 50	4	5	131	84	52	31	131	84	10	1 05	25	0 30
	Constantinople	465	0 90	4	5	465	279	186	116	465	279	10	4 65	80	1 00
	The Dardanelles	420	0 90	4	5	420	252	168	105	420	252	10	4 20	80	1 00
	Leghorn	80	0 50	4	5	100	64	40	24	100	64	10	0 80	20	0 25
	Malta	220	0 70	4	5	275	176	110	66	275	176	10	2 20	50	0 60
	Naples	150	0 60	4	5	188	120	75	45	188	120	10	1 50	30	0 40
	The Piræus	350	0 80	4	5	350	210	140	87	350	210	10	3 50	80	1 00
	Smyrna	400	0 90	4	5	400	240	160	100	400	240	10	4 00	80	1 00
	Syra	350	0 90	4	5	350	210	140	87	350	210	10	3 50	80	1 00
Naples	Alexandria	340	0 90	4	5	340	204	136	85	340	204	10	3 40	80	1 00
	Civita-Vecchia	45	0 40	4	5	56	36	22	13	56	36	10	0 45	15	0 20
	Constantinople	335	0 80	4	5	335	201	134	83	335	201	10	3 35	80	1 00
	The Dardanelles	290	0 70	4	5	290	174	116	72	290	174	10	2 90	60	0 80
	Leghorn	85	0 50	4	5	106	68	42	25	106	68	10	0 85	20	0 25
	Malta	110	0 50	4	5	137	88	55	33	137	88	10	1 10	25	0 30
	Marseilles	150	0 60	4	5	188	120	75	45	188	120	10	1 50	30	0 40
	The Piræus	220	0 70	4	5	220	132	88	55	220	132	10	2 20	60	0 80
	Smyrna	265	0 80	4	5	265	159	106	66	265	159	10	2 65	60	0 80
	Syra	220	0 70	4	5	220	132	88	55	220	132	10	2 20	50	0 60

TABLE—

continued.

Packet Stations.		Distance in Sea Leagues, calculated in a direct Line.	Charges for										
			Every single Letter.	Every printed Sheet.		Places of Travellers of				Transport of			Transport of Luggage exceeding the Maximum of weight, taken gratuitously (by weight of 10 kil.).	Transport of Bullion.	
				Journals.	Printed Documents.					Carriages,		Dogs.			
Points of Departure.	Points of Destination.					1st Class.	2d Class.	3d Class.	4th Class.	with 4 wheels.	with 2 wheels.			Gold (for 100 fr.)	Silver (for 100 fr.)
			fr. cent.	cent.	cent.	fr.	fr.	fr.	fr.	fr.	fr.	fr.	fr. cent.	cent.	fr. cent.
The Piræus	Alexandria	175	0 70	4	5	175	105	70	44	175	105	10	1 75	30	0 40
	Civita-Vecchia	260	0 80	4	5	260	156	104	65	260	156	10	2 60	60	0 80
	Constantinople	120	0 50	4	5	120	72	48	30	120	72	10	1 20	30	0 40
	The Dardanelles	75	0 50	4	5	75	45	30	18	75	45	10	0 75	25	0 30
	Leghorn	300	0 80	4	5	300	180	120	75	300	180	10	3 00	60	0 80
	Malta	180	0 70	4	5	180	108	72	45	180	108	10	1 80	30	0 40
	Marseilles	350	0 80	4	5	350	210	140	87	350	210	10	3 50	80	1 00
	Naples	220	0 70	4	5	220	132	88	55	220	132	10	2 20	60	0 80
	Smyrna	70	0 50	4	5	70	42	28	17	70	42	10	0 70	20	0 25
	Syra	25	0 40	4	5	25	15	10	6	25	15	10	0 25	15	0 20
Smyrna	Alexandria	190	0 70	4	5	190	114	76	47	190	114	10	1 90	30	0 40
	Civita-Vecchia	305	0 80	4	5	305	183	122	76	305	183	10	3 05	60	0 80
	Constantinople	90	0 50	4	5	90	54	36	22	90	54	10	0 90	20	0 25
	The Dardanelles	45	0 40	4	5	45	27	18	11	45	27	10	0 45	15	0 20
	Leghorn	345	0 80	4	5	345	207	138	86	345	207	10	3 45	80	1 00
	Malta	220	0 80	4	5	220	132	88	55	220	132	10	2 20	50	0 60
	Marseilles	400	0 90	4	5	400	240	160	100	400	240	10	4 00	80	1 00
	Naples	265	0 80	4	5	265	159	106	66	265	159	10	2 65	60	0 80
	The Piræus	70	0 50	4	5	70	42	28	17	70	42	10	0 70	20	0 25
	Syra	45	0 40	4	5	45	27	18	11	45	27	10	0 45	15	0 20
Syra	Alexandria	155	0 70	4	5	155	93	62	38	155	93	10	1 55	25	0 30
	Civita-Vecchia	260	0 80	4	5	260	156	104	65	260	156	10	2 60	60	0 80
	Constantinople	115	0 50	4	5	115	69	46	28	115	69	10	1 15	25	0 30
	The Dardanelles	70	0 50	4	5	70	42	28	17	70	42	10	0 70	20	0 25
	Leghorn	300	0 80	4	5	300	180	120	75	300	180	10	3 00	60	0 80
	Malta	180	0 70	4	5	180	108	72	45	180	108	10	1 80	30	0 40
	Marseilles	350	0 90	4	5	350	210	140	87	350	210	10	3 50	80	1 00
	Naples	220	0 70	4	5	220	132	88	55	220	132	10	2 20	50	0 60
	The Piræus	25	0 40	4	5	25	15	10	6	25	15	10	0 25	15	0 20
	Smyrna	45	0 40	4	5	45	27	18	11	45	27	10	0 45	15	0 20

The charges in the French steamers for breakfast and dinner are six francs a day (as in the regulations), without coffee and other extras, which last may of course be increased according to the wants of each person. This extra demand for living is not made on board the English Company's vessels, being included in the passage money, an arrangement which, in going from Malta to Alexandria, is greatly in favour of the latter; and many will think that superior fare, greater number of attendants, and an English mode of living are additional recommendations. The French steamers are much smaller than the great Liverpool and Oriental: the cabins are less roomy, and less easily ventilated; but on the other hand, the number of passengers to and from India, on board the English packets, is sometimes found to be an objection, especially at breakfast and dinner; when, to prevent confusion, the dishes should be carved off the table and handed round, as in the French steamers. No one could then complain of a bad place at table, or of the trouble of carving. On the score of civility and attention, however, there is nothing deficient on board the Great Liverpool or Oriental; and, in justice to the French officers whom I have met with, both on board the Rhamses, Capt. Chaillet, and the Mentor, Capt. Dangeville, I must say, that nothing can exceed the politeness and regard shown by them to passengers. I have no doubt, from my acquaintance with Capt. Vavaseur of the Lycurgue, that the same would also be found on board that packet; and this I feel more disposed to mention, as complaints have been made of uncivil treatment in some of the French steamers.

On leaving Marseilles there is a charge of about 12 francs for passport and health office, paid before going on board; and it is necessary for those who wish to land at Leghorn and Naples, even during the short stay of the packet, to have their passports *visés* for those places by the respective consuls; and in returning from Alexandria by the same line of packets, the *visat* of the English and French consuls must be obtained, before a berth can be taken.

The captains of the French steamers are generally lieutenants in the French navy, but the officers, though they wear uniform, are not in the king's service. One of them is

a surgeon. Neither they nor the captain have anything to do with the table or arrangements for the passengers, all which are very properly under the management of the steward and maître-d'hôtel. In the English packets the naval uniform has in like manner been adopted, to the great disgust of the officers of the navy; the only person on board them who holds a commission being the lieutenant, who has charge of the mails, and who has no other duty on board.

In the English man-of-war steamers, employed to carry mails and passengers, the officers are all of the royal navy.

Their place has now been taken by the Company's packets between England and Alexandria; but they still run from Malta to the Ionian Isles, to Marseilles, and to Gibraltar.

ENGLISH STEAMER FROM MARSEILLES TO MALTA.

There is an English steamer direct from Marseilles to Malta, which goes once a month to and from Malta, where it meets the packet coming direct from England. The fare from Marseilles to Malta is 9*l.*, including board, for a 1st class passenger; that of the 2d class being 5*l.*, living also included. It leaves Marseilles on the 9th of every month, arriving at Malta early on the third day, or the 12th; and brings with it the London mail for India, which is made up on the 4th, unless it should happen to fall on a Sunday, when it is deferred till the following day. By this junction-steamer letters can be despatched from London three or four days later than by the packet that goes round by Gibraltar to Malta.

Letters sent from Egypt, to go through France, leave Alexandria for Malta about the 23d, and reach London about the 4th; but the time of departure from Alexandria depends on the arrival of the Indian mails at and from Suez, which are sometimes detained several hours, and even much longer. The time of the junction-steamer's leaving Malta for Marseilles is regulated of course by the arrival of the mails from Alexandria; but it is usually about the 26th of the month, and letters sent by it take about eleven or twelve days from Alexandria to London. When intending to go by it to Marseilles, the traveller should take care to be ready by the

time it arrives, as it frequently stays only a few hours at Malta.

The mails it brings from Marseilles to Malta await the arrival of the packet which comes direct from England by Gibraltar, and the bags of both steamers are carried on to Alexandria in the latter, after a delay of twenty-four hours, giving time for passengers to transfer their things from one vessel to the other.

The steamer generally leaves Malta for Egypt about the 13th of the month. An alteration has lately been suggested respecting this mail; and instead of sending it by Malta and Marseilles to London, it has been proposed to substitute another line by Corfu, Trieste, Cologne, and Ostend, which is said to offer several advantages. It was even asserted that this change was to take place as soon as arrangements were made with the Austrian Government and other parties whose co-operation was required for the purpose; but the project seems now to be abandoned.

ROUTE DIRECT FROM ENGLAND TO MALTA AND ALEXANDRIA BY GIBRALTAR.

The steamer, direct from England to Malta and Egypt, leaves Southampton on the 1st of every month, and arrives at Alexandria in about 15 days, including stoppages of 6 hours at Gibraltar, and 24 at Malta. It leaves Southampton on the 1st, touches at Falmouth on the 2d, and reaches Gibraltar on the 6th, Malta on the 10th, and Alexandria on the 15th of the month.

The amount of time occupied by the Great Liverpool in coming from Alexandria to the Mother-bank, near Portsmouth, in August and September 1842, was as follows: —

	Days.	Hours.
Left Alexandria Aug. 22. 10 A.M. Arrived at Malta Aug. 26. 4 P.M.	4	6
Left Malta Aug. 27. 8 P.M. Arrived at Gibraltar Sept. 1. 10 P.M.	5	2
Left Gibraltar Sept. 2. 10½ A.M. Arrived at Falmouth Sept. 7. 7 A.M.	4	20½
Falmouth to Mother-bank	0	19
At Sea	14	23½

This was a slow passage; and in consequence of extraordinary delays at Malta, Gibraltar, and Falmouth, the time of

reaching the Mother-bank was much longer than usual; but, without these, it would have been about 16 days, including stoppages.* It generally takes a little longer to come from, than to go to Egypt.

The fare to Alexandria is 46*l.* 10*s.* food and attendance included, but 3 or 4 dollars for the whole passage, or 1 dollar from Malta to Alexandria, are usually given to the steward or cabin servant who waits on first class passengers, or something more if much extra service is required. The Indian steamer is obliged to wait at Suez for passengers going to India twenty-four hours after the mails have been received; and on returning to Europe from Egypt, the Peninsular Company's packet is allowed to wait at Alexandria twenty-four hours after the mails have been made up, to give time for passengers to arrive from Suez; a favour only granted at the end of 1841; before which few could reach in time, after having undergone great fatigue, and they were all more frequently doomed to be disappointed. Being dependent on the arrival of the Indian steamer at Suez, its departure from Alexandria for Malta and England is not fixed to any particular day, but it is generally about the 23d of the month; it reaches Malta in four days, and is calculated to leave that island for England about the 27th or 28th, a few hours after its arrival with the Indian mail.

The Regulations published by the Peninsular and Oriental Steam Navigation Company, are as follows: —

"*Start from Southampton.* — 1841, 1842.

		Tons.	Horse-power.
"1st of every month with passengers from India, Malta, and Alexandria	Oriental	1673	450
	Great Liverpool	1540	464
Every Saturday at 4 P. M. for Vigo, Oporto, Lisbon, Cadiz, and Gibraltar	Tagus	900	306
	Braganza	700	260
	Royal Tar	700	260
	Montrose	650	240
	Lady Mary Wood	650	250
	Liverpool	520	160
Between Malta and the Ionian Islands twice a month	Iberia	560	180
On the Nile between Atfeh and Cairo	Lotus, Iron Steamer.		
	Cairo, ditto.		

* In March, 1843, the Oriental left Egypt, March 26., Malta on the 30th, and arrived at the Mother-bank on the 10th of April.

"*Building at Liverpool.*

		Tons.	Horse-power.
Between Suez and Bombay, Madras, and Calcutta	Hindostan -	1600	520
	Bentinck - -	1600	520

"The above steam ships, which call at Vigo, Oporto, Lisbon, Cadiz, and Gibraltar, leave Southampton on Saturday, and Falmouth on the following Monday, with the mails for those places.

"*Rates of Passage Money* (*Steward's Fees included*).

		First Cabin. £	s.	d.	Second Cabin. £	s.	d.
Vigo, Oporto, and Lisbon	from or to Southampton	17	10	0	11	15	0
	from or to Falmouth	15	10	0	9	15	0
Cadiz and Gibraltar	from or to Southampton	20	10	0	14	5	0
	from or to Falmouth	18	10	0	12	5	0

"Children under ten years of age, half the above rates; under three years of age, free. The fares include a liberal table and wines for first cabin passengers; and for second cabin passengers, provisions without wines.

"*Baggage.*—Passengers are allowed each 2 cwt. of personal baggage; all above that quantity will be charged at the rate of 1*s.* per cubic foot.

Freights.	Carriages. £	s.	Phaetons. £	s.	Cabriolets. £	s.	Horses. £	s.	Dogs. £	s.
To Vigo, Oporto, or Lisbon	12	12	10	10	8	8	10	10	0	15
Cadiz or Gibraltar - -	13	13	11	11	9	9	11	11	1	0

"*Freight of measurement of goods generally.* — To Lisbon 1*s.* 3*d.* per cubic foot. To Gibraltar, 1*s.* 6*d.* Parcels according to size 5*s.*, 7*s.* 6*d.*, and 10*s.* each. Specie one half per cent."

Those who wish to make any stay at the places where the steamers call in Spain and Portugal, may remain for a week or any time within the year, and if they have paid their whole passage, may by having their ticket endorsed, resume their berth on board any of the Company's steamers without additional charge; and as this has sometimes been done by travellers on their way to Egypt, I have thought it better to introduce the above portion of the Company's regulations, as well as the following, which relates particularly to Egypt, India, and the Levant.

"For Malta and Alexandria the Oriental and Great Liverpool leave Southampton the 1st of every month, alternately,

bearing Her Majesty's mails and despatches for Malta, the Ionian Islands, Greece, Egypt, and India. The vessels arrive, under ordinary circumstances, at Malta in 10 days, and at Alexandria in 15 days (including 6 hours' stay at Gibraltar, and 24 hours at Malta)*; and start from Alexandria for Malta and England (calling at Gibraltar) with the India mails and passengers, about the 23d of the month, according to the time of the arrival of the Bombay steamer at Suez.

"*Rates of Passage Money* (*Steward's Fees included*).

	First Cabin.	Second Cabin.	Passengers' Servants.
	£ s.	£ s.	£ s.
" Between England and Malta -	34 0	23 0	15 15
Between England and Alexandria -	46 10	30 15	21 0
Between Gibraltar and Malta -	13 10	8 5	7 0
Between Gibraltar and Alexandria	26 0	16 10	14 0
Between Malta and Alexandria -	12 10	8 5	12 0

"*Rates of Passage Money on returning.*

	First Cabin.	Passengers' Servants.
	£ s.	£ s.
" From Alexandria to England - -	46 10	21 0
From Alexandria to Malta - - -	17 10	12 0
Malta to Southampton - - -	26 0	15 15

"In addition to these rates, a charge for maintenance in quarantine, when enforced (commencing the day after arrival at the Mother-bank), will be made on the homeward voyage, at the rate of 10*s.* 6*d.* a day, for first class passengers, and 5*s.* 6*d.* a day for second class passengers.

"The time occupied in the passage home is allowed in the quarantine, which is now reduced to 21 days, and as it counts from the day of the vessel's leaving Alexandria, and includes the day of departure and of arrival, it is all but nominal. The advantage of this mode of conveyance for travellers returning from the East to England, as compared to their taking the route *viâ* Marseilles and through France, is that in the Oriental Company's vessels the period of quarantine having expired, or nearly so, by the time they arrive in England, they are liberated either immediately on arrival or after a very few days, and the time is passed in

* See above, p. 20.

comfort on board, whereas by taking the route *viâ* Marseilles, they are subject either to an imprisonment of eighteen days, or longer, in the Lazaretto of Malta, or the still more uncomfortable and longer detention in that of Marseilles. Each vessel carries a medical officer approved of by the Government.

"Steward's fees are included in the passage money. Children of passengers to pay half fares if under ten years of age; if under three years to go free. Female attendants for the ladies' cabins.

"*Table.*—The fares include a liberal table, wines, spirits, ale, and soda water, for first class passengers. The wines are Port, Sherry, Madeira, Marsala, and Claret. Breakfast at 9, luncheon at noon, dinner at 3½, tea and coffee at 6½. Lights put out at 11, after which no wines, spirits, &c. can be supplied, except in case of illness. No wines, spirits or beer allowed to be supplied elsewhere than in the saloons. No smoking allowed abaft the funnel. Private cabins may be secured if required.

"SECOND CLASS PASSENGERS.

"The fares of second class passengers include provisions, with one bottle of porter or ale, and one gill of spirits, per diem. Breakfast at 8, dinner at 1, tea at 5½.

"BAGGAGE.

"First cabin passengers are allowed 5 cwt. each of personal baggage. Second cabin passengers 3 cwt. each. Extra baggage charged for at the rate of 1*s.* 6*d.* per cubic foot. No trunks or boxes, portmanteaus, or heavy luggage, allowed in the cabins.* Access can be had to the baggage room daily. The company do not hold themselves liable for any damage or loss of luggage, nor for unavoidable delay, accidents, fire, steam, or sea risks of any kind whatever. No berth or cabin is to be occupied by a passenger without application to the

* A carpet-bag may be taken into the cabin as well as a hat-box; a portmanteau of any size is objected to, but when not exceeding the size of a carpet-bag a small one may be put into a bag, and this difficulty be thus overruled. This applies to all steamers, both English and French.

agent on shore, or to the purser on board. It is to be understood that a passenger occupying a cabin of two or more berths on the departure of the vessel (unless he shall have paid an additional sum for its exclusive occupation), is not to object to the vacant berth being filled up at the intermediate ports if required. Complaints against the servants to be made to the commander, and the Company would also wish to receive intimation of the same by letter addressed to their secretary, James Allen, Peninsular and Oriental Navigation Company's offices, 51 St. Mary-Axe, London. Travellers in Egypt are recommended to apply to Mr. James Davidson, the Company's superintendent in Egypt, from whom they will receive the best advice respecting the transit through that country.

"For passengers between Malta, Patras, and the Ionian islands, the steam ship Iberia runs twice a month between Malta and Cephalonia, Zante, Patras, and Corfu, and meets the Company's Alexandria steamer at Malta, both on the outward and homeward voyages, receiving from and transferring to her the mails, despatches, and passengers, to and from the Islands and Greece.

"*Rates of Passage Money* (*Steward's Fees included.*)

	First Cabin.		Second Cabin.	
	£	s.	£	s.
"Between Malta and Corfu, Cephalonia, and Zante -	7	5	4	15
Between Malta and Patras - - - - - -	8	5	5	5

"Provisions are included in the fares, also wines (for first cabin passengers only). Children under ten years of age half the above rates, under three years free.

"*Freights of Cargo.*

"To and from Malta, Alexandria, Patras, and Ionian Islands :—

	£	s.	
Carriages -	18	18	fodder and provisions not included.
Cabriolets -	12	12	
Horses -	15	15	
Mules or Donkeys	10	0	
Giraffes - -	15	15	
Gazelles - -	4	0	

"Freight of measurement of goods generally 1*s.* 10*d.* per cubic foot; parcels according to size, 10*s.*, 12*s.* 6*d.*, and 15*s.* each.

"*Freight of Specie.*

		s.	d.
Between	England and Malta	10	0
	England and Alexandria	12	6
	England and the Ionian Islands or Patras	15	0
	Gibraltar and Alexandria	10	0
	Malta and Alexandria	5	0
	Malta and Corfu, Zante, or Patras	5	0
	Gibraltar and Corfu, Zante, or Patras	7	6"

As bedding, linen, towels, &c. are supplied on board the steamers, travellers going only to Cairo have no need to carry more things with them than in a tour on the continent; and those who are on their way direct through Egypt to India, are not obliged to provide themselves with the many things required on a journey up the Nile, which I shall mention presently. Bedding and linen, however, are requisite for the Red Sea, not being provided on board the steamers to India, and in all cases towels, soap, and a few other requisites of his own, add to a traveller's comfort, and are well worth the trouble of carrying. The times of arrival at and departure from the different places, according to the Company's calculations*, are, —

"*Going from England.*

" Leaves Southampton 1st of every month.
Arrives at Gibraltar 6th ..... (Stops at Gibraltar 6 hours).
Arrives at Malta 10th ..... (Stops at Malta 24 hours).
Arrives at Alexandria 15th .....

Returning to England.

Leaves Alexandria 20th to 25th of every month.
Arrives at Malta 24th to 29th ..... (Stops at Malta 24 hours).
Arrives at Gibraltar 28th to 3d ..... (Stops at Gibraltar 6 hours).
Arrives at Southampton 3d to 8th."

The same Company have also put forth the following advertisement, respecting the route to India through Egypt: —

" The Company have much pleasure in announcing that their arrangements for the improvement of the communication between Alexandria and Suez, are already in full operation as far as Cairo, and a steam-tug is to be placed on the Mahmoodëëh canal for the purpose of towing the passengers' boats, by which means this part of the transit, a distance of about 48 miles, will be much accelerated and improved. A steam-tug is also about to be placed on the Nile, to ply between Atfeh and Thebes, for the convenience of travellers in Upper

* See above, p. 20.

Egypt. From Atfeh to Cairo (a distance of about 120 miles), passengers are conveyed by the Company's iron steamers, 'Cairo and Lotus,' fitted out expressly for this service, and now running on the Nile, under the sanction of a firman of his Highness the Pacha.

"By these means, the passage from Alexandria to Cairo, heretofore the most tedious portion of the entire journey, is now effected with the greatest comfort, expedition, and certainty. The journey between Cairo and Suez is performed in carriages or upon camels, horses, or donkeys; ample time is allowed for refreshment and repose at the station-houses in the desert, which are well provided with European comforts. Measures are in progress, under the Company's influence, by which that part of the journey will be still further facilitated.

"The entire expense of travelling from Alexandria to Suez is now reduced from 12*l.* or 15*l.* to about 8*l.*

"The fare from Suez to Bombay, by the H. E. I. Company's Steamer, is — first cabin 60*l.*

"The steam frigates 'Hindostan* and Bentinck,' now building at Liverpool, and intended to run between Suez, Madras, and Calcutta, will be of sufficient size and power to cope with the Monsoons; and will be fitted up with every regard to the tastes and comforts of passengers. The Company will, from time to time, announce the progress of their arrangements, towards the completion of the entire line of communication on either side of the Isthmus.

"Messrs. Briggs and Co., the Company's agents at Alexandria, will afford every assistance and facility to passengers."

The arrangements made by Messrs. Hill for the passage through Egypt are as follows: —

"STEAM-BOATS ON THE NILE, IN CONJUNCTION WITH THE CANAL COMPANY'S TRACK-BOATS BETWEEN ATFEH AND ALEXANDRIA.

"*Departures from Cairo.*

On the { 4th of each month at 9 A.M.
14th ..... 9 A.M.

* This large steamer now runs between Suez and Calcutta.

" On or about the 21st, on the arrival of the passengers from Suez, an express departure.

" *Departures from Alexandria.*

On the { 6th of each month at 8 A. M.
16th ..... 8 A. M.
26th ..... 8 A. M.

" *Rates of Passage.*

	Dollars.
" Between Cairo and Alexandria, including provisions on the journey	20
Between Cairo and Atfeh, including provisions on the journey -	15
Between Alexandria and Suez, if booked at either place, for the entire route, including the Desert carriages, accommodation, and provisions - - - - -	45
For the express departure, on or about the 19th from Suez, on the arrival of the Indian steamer from India, to enable passengers to proceed without delay, by the English steamer from Alexandria, which starts immediately on the arrival of the mails, extra arrangements are made to ensure their arrival in Alexandria with or before the mails - - - - -	60

Children under 10 years of age, and servants, half price.
Each passenger allowed 2 cwt. of luggage: extra luggage to be paid for.
Passengers booked at Alexandria, Cairo, and Suez. Half the passage money to be paid at the time of booking.
Passengers not proceeding after being booked, to forfeit the deposit so paid.
The Spanish dollar is equivalent to 4*s.* 2*d.*; other dollars and 5 franc pieces to 4*s.* only."

The latest arrangements made for the government steam-packets between Suez and Bombay are as follow: —

" NOTIFICATION. — MARINE DEPARTMENT.

Bombay Castle, Dec. 6. 1841.

" The Honourable the Governor in Council has been pleased to direct, that the following rules for the regulation of passages and passengers in the government steam-packets, be published for general information, and that these rules be brought into operation on the 1st of January next, in supersession of those at present in force.

" The names which have been already registered for the January and succeeding steamers will be placed on the list of applicants for cabins, in the order in which they now stand.

"*Rules for the Engagement of Passages and Accommodation of Passengers in the Government Steam Packets between Bombay and Suez.*

"1. Application for passage is to be made at the office of the master attendant in Bombay, and at other ports to the commander.

"2. The vessel which conveys the mail intended to reach Suez on the 19th of any month, is to be designated the steamer of that month; for instance, the January steamer is the one which is destined to reach Suez on the 19th of January, although leaving Bombay possibly before the end of December.

"3. Passengers are to be divided into two classes, viz. —

"First class, who sit at the commander's table, and are entitled to all the privileges of the quarter deck.

"Second class, who are not entitled to walk aft of the paddle boxes, who berth forward, and either arrange for their own provision, or mess with the warrant officers or engineers.

"4. Every passenger of the 1st class shall pay the following sum, as table money, for the voyage from Bombay to Suez, or from Suez to Bombay, viz. —

A lady or gentleman - - - -	200 rupees.*
A child ten years of age and above five years -	100
A child five years and above one - -	80
A child one year and under - - -	50
A child under one year, and with the mother -	Free.

"These rates apply to the steamers of every month throughout the year, with the exception of those of July and August, in which the table money from Bombay to Suez will be as follows, viz. —

A lady or gentleman - - - -	300 rupees.
A child under ten years of age - - -	150
A child under five years of age - - -	120
A child under one year of age - - -	75
A child with the mother - - -	Free.

But the rate from Suez to Bombay will be the same in all months. It is to be understood, that for the above sums, the passengers are to be provided with a plain substantial table; but no person is entitled to more than one pint of

* For the value of the rupee, see p. 33.

wine and one bottle of beer per diem. Cabin passengers have the first choice of seats at the table, and after them the saloon passengers in preference to those on the deck, whose priority will be arranged according to their standing on the passage list. The seats will be arranged by the commander, and once taken they cannot be changed without his permission during the voyage.

"5. In addition to the table money, the following sums will be charged for the accommodation engaged by first class passengers, viz.

A treble cabin	1000 rupees.
A double cabin	800
A single cabin	500
A saloon berth	350
A deck passage	300

"6. Every second class passenger shall pay 150 rupees.

"7. For each European servant 50 rupees must be paid as subsistence money, and 50 rupees as passage money; for Native servants the charge will be one half the rate for an European; but none are to be considered and taken as servants unless they actually accompany their masters or mistresses.

"8. Three lists for each month's steamer will be kept at the master attendant's office, viz. one for cabin passengers, one for saloon, and one for deck passengers. A statement of the number of each class, which each packet is calculated to accommodate, will be open at the same place, to the inspection of the public.

"9. Every applicant may register his name in whichever of the lists he pleases; but the name of the packet will not be declared until ten days prior to the appointed day of sailing, when choice of accommodation will be given, according to priority of standing on the lists;—ladies having the preference for the first three cabins.

"10. In the event of a greater number of names having been registered than the steamer when declared is calculated to accommodate, the supernumerary names on the cabin lists may be transferred to that of the saloon or the deck, and those of saloon lists to that of the deck; or they may be

withdrawn and the deposit repaid, at the option of the parties. In the case of a transfer under this rule, the name will be placed in the same position in which it would have stood by date of registry had the original application been for a saloon or a deck passage instead of for a cabin, or for a deck instead of for a saloon. Should any of the cabin or saloon berths remain open, after the vessel has left the harbour, the saloon, or deck passengers may be allowed to take them on paying into the hands of the commander the regulated difference of price.

" 11. Ladies and children can take passages in cabins only, and female servants cannot be accommodated otherwise than in the cabins engaged for the family they accompany.

" 12. A passenger who has engaged a cabin may make what arrangement he likes for its occupation: he may either keep it entirely to himself, or admit to share it with any one that he pleases, provided only that the name of the person so admitted (if an adult) must have been previously on one of the lists, and subject to the following restrictions, viz.: —

" A treble cabin cannot be appropriated to the accommodation of more than

Four ladies,	Three ladies and two children,
Three gentlemen,	One gentleman and three children,
Six children,	Two gentlemen and two children,
One lady and four children,	A lady and her husband with two children.
Two ladies and three children,	

" A double cabin cannot be appropriated to more than

Three ladies,	Two ladies and two children,
Two gentlemen,	A gentleman with two children,
Four children,	A lady and her husband with one child.
A lady and three children.	

" A single cabin cannot be appropriated to more than

Two ladies,	Three children,
One gentleman,	One lady and two children.

" Children under five years of age may be taken extra to the complement of a cabin, on payment of 50 rs. for each, additional.

" 13. Passages for intermediate places can be engaged only

when there is accommodation not taken up for the entire voyage, unless the parties are willing to pay the price of the whole voyage, in which case they may register their names in the same manner as all other passengers. — The vacant accommodation will be declared three days before the sailing of the vessel. The passage between Aden and Mocha, and Bombay and Suez respectively, will be counted as one half of the whole passage between Bombay and Suez; — between Judda and Suez will be counted as one-third, and between Judda and Bombay as two-thirds; Cossier and Suez are considered to be alike.

" 14. The engagement of a passage will not be considered valid unless a deposit of the following sums be made at the time of application, viz. —

For a cabin passage - - - -	300 rupees.
For a saloon - - - - -	150
For a deck - - - - -	125

" This deposit, should the party not proceed, will invariably be forfeited, except under the provisions of Art. X., and in cases where, by the production of a medical certificate, it is satisfactorily shown that the person was compelled, by sickness, to abandon the passage. A deposit is not required on the registry of the names of children, except when the children are to occupy a cabin by themselves, in which case the same deposit must be made as for the cabin passage of a lady or gentleman, viz. 300 rupees.

" 15. To prevent unnecessary trouble, the master attendant is authorized to receive and pass receipts for the deposit money.

" 16. Ten days prior to the appointed day of sailing, each passenger must pay to the master attendant the remaining portion of the passage money, in default of which the deposit will be considered forfeited, and any claim to passage invalid. When the cabins are finally allotted, an adjustment will be made with the party or parties to whom they are appropriated, the difference between the value of the place occupied by each individual and the deposit made under Art. XIV. being paid up or returned, as the case may be. When the passage money has been paid up, no portion of it can, on any

plea be returned, except on the provisions specified in Art. 14.

"17. Persons who, from non-arrival at Bombay, may have omitted to pay the balance of the passage money, may be re-admitted as passengers if, before the period of departure, the balance is paid. They, however, will be placed at the bottom of the list of the class of passengers in which they are registered.

"18. No transfer of accommodation in the steamers by an individual who has taken a passage to one who has not taken his passage will be permitted; but after the list has been filled up, any person wishing to stand the chance of succeeding to a vacancy caused by a lapse of any kind, may do so by registering his name and paying the required sum, which will be refunded to him should no vacancy occur.

"19. It is to be understood, that government reserves to itself the right of appropriating a cabin or cabins for the use of public functionaries, or others proceeding on duty or by special order of government, as passengers in any of the honourable company's steamers.

"20. Passengers on a steamer that may, from accident or other cause, be obliged to return to port, will be entitled to the refund of the amount that has been paid, deducting therefrom a sum for the table allowance of the commander according to the number of days that the vessel may have been at sea, calculating the average time occupied in a voyage to or from Suez to be eighteen days, and Aden ten days.

"21. It is necessary for passengers not belonging to the honourable company's service, to make the requisite arrangements at Suez, or other intermediate port, with the commander before, or at least at the time of their embarkation, for the payment of the passage money.

"22. For the convenience of passengers from the Red Sea to India, the commanders of the honourable company's packets are authorised to receive payment of passage money at Suez, or any port between Suez and Bombay, in sovereigns, Spanish dollars, or German crowns, at the following rates of exchange; viz.—sovereigns at ten rupees each, Spanish dollars at two rupees, and three annas each; German crowns at two rupees, and two annas each.

"23. The baggage of each passenger must not exceed four boxes of the following dimensions, viz. —

Length	-	-	2 feet 5 inches.
Breadth	-	-	1 do. 5 do.
Depth	-	-	1 do. 3 do.

and the total weight must not be more than four cwt.; second class passengers are allowed half the above quantity.

"24. Each cabin passenger may, if he pleases, put all his baggage into his cabin. The saloon and deck passengers will be allowed to keep one box or bag above. The rest of the baggage is to be in the baggage room, and passengers will be allowed access to it twice a week, on a day and hour fixed by the commander, who will appoint a person to have charge of the baggage.

"25. Any applicant may be refused a passage without any cause being assigned either by the authorities at Bombay, or by the commander of the vessel when away from Bombay, but a report of the rejection is to be communicated to government.

"26. All persons who take passage, either themselves or through their agents, will be considered as thereby binding themselves to comply with these rules, which will be shown by the master attendant, or by the commander of the vessel, to parties who engage passage.

"By order of the Honourable the Governor in Council.

P. M. MELVILL, Lieut. Col.
Secretary to government."

The traveller who goes direct from England to India through Egypt finds, on arriving by the steamer at Alexandria, that he is obliged to hurry off for Cairo, frequently with a crowd of others, and is thereby subject to great discomfort and inconvenience. To avoid this, he had better go by a previous French steamer to Alexandria, where he will arrive about four days, or if he likes a fortnight, before that from England, and need not then be hurried away at a short notice to Cairo. He may also divide his spare time between Alexandria and the capital, seeing all the objects worthy of a visit at both those places. Indeed it sometimes happens that he has not even twelve hours' repose at Alexandria, after landing from the steamer; and when it

has been longer than usual on its way from England, he is hurried off the very day of his arrival at Alexandria, and obliged to leave that place for the Mahmoodéëh Canal at 2 P. M. on his way to Cairo.*

This hurry, however, is said now no longer to exist, owing to the new arrangements; and, indeed, the plan of going by France can seldom be adopted, because of the difficulty and inconvenience of taking much luggage that way, the steamers from England to Malta not carrying any, unless the owner of it is a passenger on board. Many also object to increasing the fatigue of the long journey before them to India, by so tiresome a beginning as the hurry through France would entail upon them, by the most monotonous road, and in a country notoriously behind the civilised world in roads and the conveniences of travelling. And now that great improvements have been made, and are daily making, it is infinitely better for persons going to India to take the English steamer by Gibraltar and Malta.

An additional convenience for those who go by Gibraltar might also be afforded, by making the arrivals and departures of the Calcutta packets intermediate with the Bombay steamers, a fortnight after and a fortnight before them. Those who go either to Bombay or Calcutta might thus avail themselves of the extra fifteen days for their stay in Egypt, and take their time as well in going out to, as in returning home from, the western or eastern presidencies. This would not interfere in any way with the arrangements of either set of steamers, and it would give travellers their choice of fifteen days sooner or later, for going to Egypt; and I offer it for the consideration of those who are acquainted with the subject.†

In making arrangements for the overland journey, it was always prudent before this year (when the management of it has been altered) to have a clear understanding about the

* See below, Journey from Alexandria to Cairo.

† The French are now building steamers to go direct from Marseilles to Malta and Alexandria, without going round (as they do now) by Syra; but the above plan will be better. The English too intend starting steamers from London to Constantinople.

charges for expenses in Egypt and additional claims on the route; but now these matters have been regulated on a certain and unvarying footing, and those who book themselves in London or Bombay, for the whole journey, are guaranteed against extra charges (except those specified beforehand) in Egypt and other places. It is particularly advisable for ladies who are travelling alone to do this, and is a saving of trouble and expense to every one.

All must regret that the steamers from Suez to Bombay are not of the same size as those on the Calcutta line, belonging to the Peninsula and Oriental Company. The latter are large enough to receive all the passengers who arrive by the large Mediterranean packets, and who thus continue their voyage from Suez to India with the same room and comfort as from England to Alexandria; whereas the others to Bombay are so small, that only part of passengers can be properly accommodated. And those on whom the management of this depends, would do a service to the public, by consulting its convenience in so important a matter.

With regard to baggage, these general rules may be observed, particularly in going to India, 1st, have as little as possible; 2d, have no small packages or separate parcels, or put them up together in one case; 3d, have boxes suited for carrying on camels or bullocks; 4th, have some at least fitted with tills or moveable drawers; 5th, have them well corded, and have the name and destination if possible *painted* on them, or so fastened as not to be torn off or effaced, and each numbered. Heavy baggage should be sent by the Cape and insured.

On arriving at Suez application for a berth may be made to the purser of the Indian steamer, or (what is better) a letter may be sent to him from Alexandria by the mail to Suez, for that purpose. The arrangements respecting those steamers, and the value of coins for payment of the place are mentioned in the regulations already given (in p. 33.).

Those who are not pressed for time would do better to go to Egypt by the previous steamer from England, and stay in that country a whole month, which would enable them to see every thing at and near Cairo at their leisure; and if

they reached Egypt about October, when the N. W. winds prevail, they might even have time to go up to Thebes, and back again to Cairo, before the arrival of the next boat, — calculating in a light *cangia* 3 days from Alexandria to Cairo, 1 day at Cairo, 15 days from Cairo to Thebes, and 8 days returning to Cairo, which would leave 2 for Thebes itself, and 1 for Cairo on coming back from Upper Egypt. The hurry and inconvenience, however, of this rapid excursion would be too much for most people; and, unless arrangements were previously made for securing a boat, by writing to a friend at Cairo, it could not well be managed. An additional fortnight, obtained by going in a still earlier French steamer, would enable them to do it conveniently.

ROUTE ACROSS THE DESERT FROM CAIRO TO SUEZ.

Seven stations, now in charge of Messrs. Hill (which in June 1843 will belong to the Peninsular Steam Navigation Company) have been established on the Suez road, distant from each other from 10 to 12 miles. They are known according to their numbers.

Nos. 1. 3. 5. and 7 are intended chiefly as stables, to which horses are sent 3 or 4 days before the arrival of the steamers. The others are fitted up with sleeping rooms, and travellers are there supplied with provisions.

The following is the account of them published by the Company: —

"No. 1.—9 miles from Cairo. Stabling and 1 resting room.
2.—20 miles from Cairo. Two public rooms, 1 for ladies, 1 for gentlemen, 2 private rooms, and a servant's room.
3.—30 miles from Cairo. Stabling for horses and 1 resting room.
4.—41 miles from Cairo. The centre station contains a large floor, a lady's room, servant's room, kitchen, a number of commodious bed chambers, large water tank, and stabling.
5.—30 miles from Suez. Stabling and resting room.
6.—20 miles from Suez. Two public rooms, private and servants' rooms, the same as No. 2.
7.—9 miles from Suez. Stabling and 1 resting room."

In Nos. 2. and 6. is a public room, occupying the whole length of the building, and having divans on three sides; but No. 4., the principal station, is a two-storied house with two public and three sleeping rooms, the whole comfortable and well arranged, and its large cistern is capable of holding water for a year, which is brought on camels from the Nile, unless the rains afford a supply in the neighbouring hills. This sometimes happens in the winter; and a natural reservoir exists in Wadee Gaffra*, about five miles to the north of this station, which holds enough for many months' consumption, when the rain has been abundant. The valley of Gaffra, in the part where it is crossed by the Suez road, is barren, like others in this district; but lower down, to the northward, it abounds in acacias and other trees, in which it differs from the rest of the monotonous desert traversed in going from Cairo to the Red Sea.†

The direct distance to Suez is 73 miles, the windings of the shortest road increasing it to about 78. That taken by travellers to India is 84 miles, and the time occupied in the journey depends on the mode of travelling. On a camel, at the rate of about 2½ miles an hour, the time occupied in the actual march is 33 hours; a dromedary takes from 14 to 20, and the ordinary time allowed for those who are conveyed by the company is about 19 hours. Vans go quicker, and in winter those with 4 horses, holding 4 persons, or 3 with light carpet bags, take from 14½ to 16 hours. They profess to change 7 times on the road, at each station, independent of the first set of horses taken from Cairo, and the charge is 6*l.* for each person‡, from Cairo to Suez, including accommodation and provisions, without wine. Donkeys or donkey litters take from 30 to 50 hours: the charge for a litter with 3 donkeys and men is 300 piastres or 3*l.*, a donkey is rated at 16*s.* and camels or dromedaries are charged 12*s.* or 60 piastres each.

With regard to the change of horses, it is right to observe, that when the passengers are numerous and many carriages are required, they are obliged to start at different times, one

* Pronounced Jaffra by the Arabs.

† See below, Suez Roads.

‡ See the Regulations, p. 41.

set of vans preceding the next by 3 or 4 hours; which entails on the latter great inconvenience and delay, from taking up the already tired horses that have just before performed a stage; and a third set of vans, following after the same interval, experiences still greater loss of time; and such is the increased number of passengers, who sometimes happen to be crossing the desert to and from Suez at the same time, that though Messrs. Hill are said to have 200 horses, they are found to be insufficient. The vans too, though rated to hold 4 persons without baggage, are sometimes made to take 5 and even 6, to the great discomfort of the passengers and the distress of the horses, which are then frequently knocked up on the road. This, however, is probably now remedied by their increased number, and it is said that the carriages, lately sent out from England are built on a more convenient principle.

The provisions and refreshments supplied at the stations Nos. 2. 4. and 6. are included in the charges for the journey from Alexandria to Suez; the expenses at the hotels of Suez, Cairo, and Alexandria, being charged extra. At Suez are two hotels, which require great improvements.

The charge for the journey from Alexandria to the Red Sea is said to be 12*l.*, for the carriage of a traveller and his living on the road, and he is expected to pay for baggage at the rate of 12*s.* a camel load, as well as for wine and extras; but, according to a late account published in 1842 by Mr. Waghorn, the charge is stated at 13*l.* 8*s.*, exclusive of expenses at the hotels of Alexandria, Cairo, and Suez, and extras, as wine and beer, on the road. Four cwt. of luggage are allowed for ladies and gentlemen, and 2 cwt. for servants and children; an additional quantity paying at the rate of 1*l.* every cwt.

The closing of part of the Mahmoodëëh canal of Alexandria sometimes causes these arrangements to be altered, and entails a somewhat greater expense. Instead of going the whole way by the track boat, the traveller is then provided with asses, for which Messrs. Hill make an additional charge, the total then being 15*l.*, with a charge of 12*s.* for every baggage camel; and if he goes the whole way from Alex-

andria to Cairo by land, he is supplied with asses, and charged for the whole journey 18*l.* from Alexandria to Suez. The road then lies over the plain of Damanhoor to Nigeéleh, where it crosses the Rosetta branch; and to this place asses are sent beforehand from Alexandria and Cairo, to wait for the passengers and mails.

Messrs. Hill's regulations and tariff of charges are as follow: —

"OVERLAND ROUTE. — NOTICE.

"Passengers proceeding from Bombay to Suez by the steamer on the 1st of January 1842, who have paid Messrs. Hill and Co.'s half fare in advance, are requested to send to them, if they have not already done so, for the usual letter to their agent at Suez, which it is particularly recommended should be delivered to the agent directly he makes his appearance on board.

"Messrs. Hill and Co. have given their agents at Suez particular instructions in all cases to attend to the following rules, and these rules will be strictly adhered to. — Passengers proceeding to England viâ Egypt are divided into three classes:

"1st class. — Those who give the usual previous notice of a month or more to Messrs. Collett and Co. and pay them Messrs. Hill and Co.'s half fare.

"2d class. — Those who have not given the previous intimation of their intention of proceeding to Europe through Hill and Co.'s agency but have paid their half charge at Bombay.

"3d class. — Those who proceed in the steamers without paying the half fare at Bombay, and at Suez apply for conveyance, &c. for their journey to Cairo or Alexandria.

"The agent at Suez will in the first instance direct his attention to the wishes of the 1st class of passengers, and it will be his duty to provide them with conveyance, &c. in preference to others: a choice of the mode of conveyance will be given them in the order they stand booked with reference to the date of application, a list of which will be sent by the first passenger to the agent at Suez.

"After the 1st class passengers have been attended to, the agent will then turn his attention to the wishes of the 2d class passengers in the same manner as above.

"It is clearly to be understood that the agent at Suez will not attend to any other passenger till the 1st and 2d class passengers have been properly provided with seats in the van, donkey chairs, &c., after which the wishes of the other passengers denominated 3d class will be attended to, in the order as they apply to the agent at Suez. No exertion will however be spared to secure them a speedy and safe journey across the desert, but in the event of their being delayed at Suez or detained on the route, no blame of course can be attached to Messrs. Hill and Co. or their agents, the fault will rest with those passengers who have failed to book themselves at Bombay.

"Luggage taken by the passengers proceeding through the agency of Hill and Co., should be packed in packages not exceeding 120 pounds in weight, or at the most 150 pounds; particular attention is requested to this, as it is essential that packages should not exceed these weights, to secure their transmission to Alexandria in time with the mail. Further information regarding the arrangement made for the transmission of luggage will be given by the agents at Bombay, on application being made to them by parties proceeding through Hill and Co.'s agency.

"The following are Messrs. Hill and Co.'s charges: —

	£	s.	d
Fare of a lady or gentleman express from Suez to Alexandria, including accommodation and provisions on the route, each	12	0	0
Fare of Children under 10 years of age, ditto	6	0	0
Fare of servants, ditto	6	0	0
Landing expences at Suez, including luggage, a lady or gentleman, ditto	0	4	0
Ditto Children under 10 years of age, ditto	0	2	0
Ditto Servants, ditto	0	2	0
Luggage camels from Suez to Cairo, ditto	0	12	0
Luggage from Cairo to Alexandria, charged as from Suez to Cairo, at the rate of per camel load	0	12	0

"The above tariff includes Desert, Nile, and Canal transit; also accommodations and provisions.

"N.B. All hotel expenses at Alexandria, Cairo, or Suez, also wines, spirits, beer, &c. on route, are extra charges."

For those who do not go by Messrs. Hill's carriages, and who wish to avail themselves of their stations in the desert, the following arrangements have been made: —

"SUEZ DESERT STATIONS TARIFF.

"The accommodations for travellers not proceeding by the agency of Hill and Co. are arranged as under, —

	£	s.	d.	*Piastres.*
Accommodations the whole Route for a Lady or Gentleman, including the use of servants, furnitures, &c.	1	0	0	or 100
Ditto Children under 10 years of age	0	10	0	50
Ditto Servants	0	10	0	50

No. 4. STATION.

	£	s.	d.	*Piastres.*
Dinner	0	4	0	20
Breakfast or tea	0	2	0	10
Champagne	0	8	0	40
Claret	0	7	0	35
Port	0	5	0	25
Sherry	0	5	0	25
Bordeaux	0	2	6	12
Marsala	0	3	3	16
Brandy	0	3	3	16
Rum	0	3	3	16
Gin	0	3	3	16
Cyder	0	2	0	10
Ale, Porter, and Stout	0	2	0	10
Filtered water, per bottle	0	0	4	2
Water for animals, per bucket	0	3	0	15

Nos. 2 AND 6.

	£	s.	d.	*Piastres.*
Private Rooms for parties or families, furnished with beds and all other requisites	0	10	0	50
Breakfast or tea, including coffee, biscuits, fruit, eggs, &c.	0	2	0	10
Ale, Porter, and Stout	0	2	0	10
Port	0	5	0	25
Sherry	0	5	0	25
Marsala	0	3	3	16
Claret	0	7	0	35
Bordeaux	0	2	6	12
Brandy	0	3	3	16
Filtered water, per bottle	0	0	4	2
Water for animals, per bucket	0	3	0	15

N. B. Passengers are requested to pay on delivery."

RIVAL COMPANY FOR TAKING PASSENGERS FROM CAIRO TO SUEZ.

In the beginning of 1842 a rival Company has been established at Cairo for the conveyance of travellers from Cairo to Suez, which proposes also to make arrangements for the

whole journey through Egypt from Alexandria to the Red Sea. The parties are MM. Coulomb of the Hôtel d'Orient at Alexandria, Dumergue of the Giardino or French Hotel at Cairo, and Leichel, also of Cairo. The latter has the management of the carriages on the Suez road, the two former the hotel department at Cairo and Alexandria. They have at present three carriages with five horses each, running between Cairo and Suez, and when their arrangements are completed they will have ten. Each holds six persons in summer and eight in winter. In form the carriages resemble omnibuses*; and they have the advantage of carrying light things, as wearing apparel, carpet bags, and small parcels, and are roomy and comfortable. The places are only 4*l.*; to this however must be added 1*l.* for accommodation at the stations, increasing it to 5*l.*, besides the usual extras, which considerably augment the expense. This rival Company have not yet any other accommodation for halting or sleeping, beyond a tent pitched at station No. 4., and travellers are therefore obliged to use Messrs. Hill's houses, the tariff at which for travellers "not going by their agency" has been already mentioned.† For baggage camels the same charge is made as by Messrs. Hill, of 60 piastres or 12*s.* each, of which the Arabs receive 55 piastres or 11*s.*

It is their intention to build houses next winter at three points, stations Nos. 2., 4., and 6., where travellers will be accommodated without the extra charge of 1*l.*

In going by their omnibus, the time from Cairo to Suez is sixteen hours, including one stoppage at No. 4. for dinner. When the passengers wish to stop at other intermediate places, they are permitted to do so, if all are agreed upon that point, and have no objection to lengthen the time of their journey. The following is the tariff of M. Leichel: —

	£	s.	d.
"Coach fare, each person	4	0	0
Second class passengers, forwarded on dromedaries or donkeys	1	10	0
Landing and porterage	0	4	0
Landing for second class passengers	0	2	0
Luggage, transport per camel load	0	12	0

Provisions and refreshments supplied at very moderate charges.
Hotels at Suez and Cairo. Tents in the Desert."

* P. 42.

† It is said that Messrs. Hill have set up omnibuses as well as vans.

On the road from Cairo to Suez there are no villages. The only buildings beside the station houses are the fort of Agerood, 12¾ miles from Suez, and the cistern of Bir Suez, 4 miles from the town, where salt water is found fit only for camels.

FROM SUEZ TO INDIA.*

As the steamers on the Red Sea have no beds, even in the cabins which are set apart for ladies, it is necessary to be provided with a mattrass and bedding. Few of them have more than four sofas in the saloon, and when there are from twenty-six to thirty passengers, all above that number must sleep on deck, as mentioned in No. 10. of the regulations of the government packets, given in p. 30.

Passengers are recommended not to go by the steamers from Suez to India later than the end of April, or before the end of September, on account of the Monsoon, because no one can go as a deck passenger during such a season, and the accommodations below are so few they may not be able to obtain a berth. There is no way of securing one without previously writing a letter to Bombay, which would require to be sent some months before; and to secure a passage in the Bombay steamer of August, it must be written and sent by the 1st of June. The August steamer arrives at Suez about the 15th, when the passenger must be ready at that place, and he should remember that to be certain of his berth he must have the deposit paid for him by some agent in Bombay.†

On the voyage to Bombay little worthy of remark presents itself. The range of Mount Sinai is seen on the left, and the lofty peak of Gébel Gharib 6000 ft. above the level of the sea, in the Egyptian desert: these and the islands are all that can be mentioned within the Red Sea. The straits of Babel Mandeb‡ consist of two passages, the eastern one being about a mile broad, lying between the island of Perim and the Arabian shore, the other of several miles in breadth. It is

* I am indebted to Captain Septimus Hart for much information respecting the route between Egypt and India, and have much pleasure in acknowledging his kindness.

† See above, p. 32., Article 14. in Bombay Steam Regulations.

‡ "The gate of danger," not Bab el Mandel.

through the former that the packets pass, being shorter than the other.

Aden is a curious and interesting place. The steamer stays there twelve hours to take in coal, and those who wish to avoid the annoyance of this operation, and see the place, had better go on shore at Back Bay, where a Parsee is now building an inn. They will there find donkeys to take them to the town and camp, which are about four miles off, and which cannot be seen from the anchorage, a range of hills called Shumshám intervening between them. In the bazaar a Portuguese keeps a shop, where refreshments may be had. Any one fond of good coffee will do well to lay in a stock at Aden. Two kinds of coffee are sold here, and even at Mokha, as Mokha coffee, one of which is imported from Abyssinia, mostly from the port of Berbera, and then exported from the Yemen to Egypt, and other places, as Mokha coffee, to which it is not much inferior.

The cabin servant on arriving at Bombay may be paid about 20*s*.

At Bombay the want of a good hotel is much felt by strangers, that in the fort being confined and noisy. Arrangements, however, are making for the erection of a large and commodious one in a more suitable position. Persons who intend remaining on the island for a week or a fortnight, would do well to apply to Frith and Co., or Wooller and Co. to have tents pitched for them on the esplanade, except of course during the monsoon. These may be hired at a very moderate rate, and are far more comfortable than the hotel. Furniture, table-linen, dinner, and breakfast services, and all other requisites may also be hired; and in the course of a day the whole may be ready for their reception. As a return to those agents for their trouble in managing these matters, whatever European goods are wanted should be sent for to their stores. If encumbered with much luggage, apply to the agents of the Landing and Shipping Company; but in ordinary cases it is as well for a passenger to hire a boat himself. Baggage undergoes examination at the Bombay Custom House.

Application should be made to the police for a watchman to guard the place at night, and servants of respectable cha-

racter may be obtained through the above-named agents, or from the steward of the Bombay club. Those provided by the latter would be better suited for families, and the duties of a fixed establishment.

At Calcutta and Madras no anxiety need be felt respecting preparations on landing, as they have both excellent hotels.

A Ceylon government steamer leaves Bombay a day after the packet arrives from Suez, and comes to Bombay a few days before it sails for Egypt.

RETURN TO EGYPT FROM INDIA.

The steamer on reaching Suez from Bombay lies in the roads about two miles in a direct line, or three hours' sail from the town, and gloomy enough must be the impressions on arriving there and looking over this monotonous coast. The first thing is to prepare for starting across the desert. Those who are booked in Messrs. Hill's agents' list at Bombay are sent off immediately in vans, according to the place they hold on their list. Half the fare is paid beforehand in India. The receipt should be kept until the balance is demanded by the agent at Cairo.

Those who wish to go only by Leichel's carriages must secure their places when the agent comes on board at Suez, having no agent at Bombay; though probably by this time one is established there, on the same footing as the other Company. An English and French hotel have been set up at Suez for the accommodation of travellers; there is an agent for both Companies, and the English have a vice-consul living there. The voyage from Bombay to Suez occupies 18 days; but in the monsoon, which lasts from the beginning of June to the end of September, from about 25 to 27. During this season, another steamer is posted at Aden, to wait for the Bombay packet, and carry the mails and passengers to Suez, that from India being frequently much distressed by the strength of the wind. The packets are calculated to leave Bombay on the 1st of every month, but those of the monsoon months leave several days earlier, which is duly advertised the previous month. Thus the June packet starts about

the 22d of May, that of July about the 19th of June, that of August about the 19th of July, and that of September about the 28th of August. The mails are put on board just before it starts. The average of a passage from Bombay to England, including stoppages, is 38 days, the maximum being 40, the minimum 34; and in the monsoon, the average is 45 or 46, the maximum being 49, and minimum 42.

The mails take 68 hours in going from Suez to Alexandria; and although the luggage generally reaches Cairo as soon as the travellers themselves, it cannot accompany them in the Nile steamers, or in the track boat of the Mahmoodëëh Canal, from want of room on board those boats. It therefore runs every risk of being too late for the packet at Alexandria, except that portion which is sent for from Atfeh, and picked up by the river steamer after having landed the passengers there. Those who are determined to go on, whether their luggage arrives or no, may supply themselves with sufficient ready-made clothes at Alexandria, and linen, from the waiter of Ray's hotel. Whatever luggage is left behind will be forwarded by Messrs. Hill. It may be as well to observe that the time calculated to go from Cairo to Atfeh in rowing boats is very uncertain, as they are often much impeded by contrary winds.

"The following is the Bombay government notification, published in September, 1839, specifying the dates on which the mails are despatched, and their time of arrival at the intermediate stations: —

	Date.	
From London the evening of the	4th	
Arrives at Calais about 11 A.M. -	5th	
Arrives at Marseilles, 5 P.M. -	9th	(leaves for Malta immediately).
Arrives at Malta the evening of the	13th	
Leaves Malta noon of the -	14th	
Arrives at Alexandria - -	19th	

The steamer remains four days to coal, &c.

"The mail is immediately despatched to Suez, which it reaches on the 23d, and proceeds forthwith to Bombay.

"From Bombay the mail will be despatched on the 1st of each month, or on such dates as circumstances may render necessary, so as to reach Suez on the 19th, and of which due notification will be given.

	Date.
Mail arrives at Suez on the - - - - -	19th
Crosses the Desert to Alexandria, when the steamer is despatched to Malta, on the - - - - -	23d
Reaches Marseilles about the - - - - -	29th
According to the number of days in the preceding month, arrives at London on the - - - - -	9th or 10th

"The longest time required has in all these cases been calculated, to provide against the bad weather in the winter months.

"N.B. The public and agents for passengers are particularly requested to observe that by this arrangement the period hitherto granted for the transit of passengers across the desert is altogether abrogated, as the rapid despatch of the mails alone is the object contemplated, but the departure of the French steamers every ten days from Alexandria for Marseilles will render this a matter of less moment to travellers."

		Miles.
The distance from	Bombay to Aden is reckoned at - -	1960
.....	Aden to Suez, through the Straits of Babelmandeb - - - -	1600
.....	Aden to Kossayr - - - -	1295
.....	Kossayr to Suez, by the shortest course -	305
.....	Suez to Cairo 84, or to the Nile at Boolak	86¼
.....	Cairo to Alexandria by the Nile and Canal	175
.....	Atfeh to Alexandria, being - -	52

It will be as well, before leaving Bombay, to put up some good water in bottles, well corked and packed in a box, about two dozen for one person, which in the voyage from Aden to Egypt will be found a great luxury, as the water taken in at Aden* is far from good. A mattrass and bedding are also required, with a bag for holding it and keeping it clean: a basin and jug, towels, and other requisites for the toilette are also necessary. One box and a carpet bag are allowed on deck, in which every thing required during the voyage should be put.

Before leaving the steamer at Suez, every one should take the precaution of putting up a small packet or carpet bag, containing at least a few changes of linen, money, and other absolute necessaries, as well as a cloak and umbrella; for, the moment the luggage is landed, it is put upon camels and sent off to Cairo, often without any opportunity of seeing it again till its arrival at Alexandria. A bottle or two of water

* The water in the town is good, but too far off for the vessels to take in a supply.

taken with him in the carriage across the desert will also be of great use. There is no fear for the safety of the baggage, and though separated from it for so long a time no apprehension of losing it need be entertained; but the precaution of having a legible direction *painted at the side,* as well as on the top, is very advisable. It will also be very convenient and economical to have a supply of small change in shillings and sixpences in coming from India, and of piastres and other Egyptian coins in going from Alexandria to Suez. The best money to bring from India is sovereigns, and Spanish pillar-dollars or bank notes, for the journey through France; and in going out, sovereigns and bank notes, with a few dollars, for Egypt.

Passengers from India are recommended to take a sufficient supply of white clothes to last them to Suez, which may be thrown or given away on arriving there, not being worth the trouble and expense of transport through Egypt. A good mattrass (as already stated) must not be omitted, which may be left at Suez, as it is not allowed to be carried on board the steamer down the Nile; though a blanket and pillow may be taken the whole way, and are very useful in the Nile steamer, as well as in the track-boat on the Alexandrian canal. No trouble is experienced at any of the custom-houses in passing the baggage; and no fears of detention or examination need be apprehended, when left to Messrs. Hill's arrangement; and if passed by the traveller himself, a small fee of from three to five piastres readily prevents all impediments.

When the packets from India are full, two or three passengers had better club together, and hire a servant to accompany them from Bombay to Suez, as those of the vessel, though numerous, cannot attend to so many. His passage is expected to be paid back; but this expense may be avoided by finding others to hire him for the return to India from Suez. A note left with the purser, if the passengers of the two steamers to and from Bombay do not meet at Suez, may suffice to ensure his employment, as any one will be happy to find a servant on his return to India. His return money may be left with the purser, in the event of his not being engaged. The wages of such a servant are about twenty-five rupees; his passage fifty more, and the same for his return.

In going to Alexandria from Atfeh it is better to stop at Moharrem Bey's villa, and ride up to the town, the things following through the Pompey's-pillar gate; so that if any difficulty occurs about not having a permit from the custom-house to pass the baggage, little time may be lost in sending or in going round to it; but a small fee generally secures the uninterrupted passage of a traveller's luggage, whether at the gate or at the custom-house itself.*

FROM INDIA TO EGYPT, LANDING AT KOSSAYR.†

The steamer stops at Kossáyr, on its way from India only, but merely to make signals for a boat to come off, and take passengers, who may wish to land. Several roads lead from Kossayr to the Nile, which will be mentioned in the description of the Eastern desert. That taken by passengers from India is the most northerly one, and passes by the wells of Hammamát, from which it has received the name of Derb (road of) el Hammamát. It is also called Derb e' Rússafa. The distance from Kossayr to the valley of the Nile at Beer Amber is 108 miles, to Keneh, 119¾ miles, and to Thebes 118¼. At Kossayr is an English agent, Sayd Mohammed, a very obliging person, whose father, Sayd Hossayn, is our vice-consul at Keneh.

Those who enter Egypt by this point generally go direct to Thebes. The first wells are at Ambagee, 6 miles from Kossayr. The water is bad. Several tamarisk bushes grow there. Beer Ingleez, a well of brackish water, made by the English army under Sir David Baird, is 4½ hours (or 11¼ miles) from Kossayr. At Moie-t, or Sayál-t ("the water," or "the acacia-tree of") Hágee Soolayman, 6 hours (15 miles) farther, is a scanty supply of water; 12 hours (or 33 miles) beyond which is the well of Hammamat. The water is drinkable, but has been spoilt by neglect. In Wady Foakhéer are huts of ancient miners, breccia quarries, and hieroglyphic inscriptions on the rocks.‡ Some Arabs are generally found there who sell milk.

At El Egáyta§, about 10 hours (24½ miles) farther, or 86¼ miles from Kossáyr, are wells with abundance of water. Here

* The ceremony of examination is said to be now done away with for travellers.

† Properly El Kossáyr.

‡ See below, a description of this road, in Sect. 6.

§ Or El Ekayta.

milk, and sometimes other provisions may be bought of the Arabs, who are mostly the long-haired Ababdeh, or of the Maazy, Súbaha, Billee, Howázem, or Azýzee tribes.

From El Egáyta two roads branch off, one to Beer-Amber and Keneh, the other to el Hegázeh and Thebes. El Hegázeh, 6¼ hours (or 16 miles) from the wells of El Egáyta, is on the cultivated land, and here the traveller may obtain the usual supplies found in the villages of the Nile. A march of about 6⅓ hours (or 16 miles) will take him thence to Thebes; where he may put up either at Karnak, or Luksor. The former is the most convenient for seeing the ruins. For the journey across the desert, camel-boxes with moveable trays will be found convenient, as well as a single-poled tent, and small mats, an umbrella lined with a dark-coloured stuff, and gauze spectacles. Colonel Davies, in his "Hints to Travellers" by this route, justly considers bottled water essential, and adds, "great care should be taken to procure it good, and bottles well cleaned. Supplies, such as tea, sugar, wine, soups, tongues, and any preserves, are much better and cheaper in India than in Egypt; a small camp kit with a few cooking pots, bedding, mosquito curtains, blankets, and some carpets are useful in Egypt." He considers them "particularly so in the quarantine at Malta, if people like to live comfortably and economically;" but every thing is so reasonable there, that it is scarcely worth the trouble and expense of taking them from Egypt. In looking at the quarantine regulations any one may judge for himself.*

"Camels, for crossing the desert from Kossayr to Ghenne (Keneh) or Luksor, are to be had in plenty for 1 dollar each, and donkeys at 15 piastres: stirrups and a mattrass (cushion ?), or a dromedary saddle, is the easiest way for a gentleman to cross; a lady should bring a side-saddle for a donkey, and panniers for children; and if not done in too great a hurry, the desert can be crossed without inconvenience or fatigue. But a lady ought not to do it in less than seven days, which should be told the camel owners before leaving Kossayr, that they may take sufficient beans, &c. for themselves and camels; if not they will make it an excuse to push on."

* See below, p. 63. and 67.

He recommends the following mode of dividing the road: —

"To Beer Engleez	-	4½ hours.
Soolaymán	-	6
Half way to Hammamat		6
Hammamat	-	6
El Egáyta	-	10 (which can be divided).
Hegázeh -	-	6¼
Luksor -	-	6½
		45½ hours camel's pace of 2½ miles an hour.

He justly remarks "that it is absolutely necessary to keep up determined authority with all Arabs, and particularly with boat and camel men, who make it a rule to try and usurp it. Many people commence with thrashing them at once, but I don't think it advisable or necessary: insist on their doing as you wish, and they very soon come into your way." By Arabs, it is as well to observe, that he means Egyptian *felláhs*, not Arabs of the desert, whom it might cost a man his life to strike.

"In regard to boats," he adds, "it is difficult to recommend what plan to pursue: they are generally to be procured at Keneh, and sometimes at Luksor, and may be hired for about 6*l.* the trip to Cairo. If you write to that place for one it will cost double or treble, but you will get a better boat. I hired one for 1600 piastres the month; it was clean, and fitted up in English style, with a lofty cabin, and well suited for the purpose; but it must be remembered, that though you hire by the month you pay by the week (by the lunar month), which I mention that people may not be ruffled if they find different customs in different places." The advice is excellent, but in reality the month should always be rated at *thirty days*, and the owners of boats should not be allowed to take this advantage of strangers. Another piece of good advice is, "never to let your servant pay the people; do it on every occasion you can yourself, and you will soon find the benefit, and so will the poor people: give half what your servant would charge, and the three-fingered Arab will kiss the money and your hand with gratitude. In regard to assistance, let every man be his own agent, and his business will be done to his satisfaction." If you take a boat by the month, it is better to live in it while at Cairo, and the best spot for anchoring is, as Col. Davies says, at Ibrahim Pacha's garden in the

island of Rhoda, "which affords a retreat, quite delightful after sight-seeing about Cairo; and the boat is very convenient to take you to different points on the banks of the river, where you order donkeys to be ready, if you require them."

CHOICE OF ROUTE ON RETURNING TO EUROPE, AND QUARANTINE.

It has been already stated that on going direct by the packet from Alexandria to England, the time occupied in the voyage counts in the quarantine, which, therefore, seldom exceeds 5 days, and has lately been reduced to 2 or 3. It is performed on board, at the Mother-bank off the Isle of Wight, close to Ryde. In other words, the quarantine is calculated at about 24 days, and the voyage being reckoned in it, it is reduced in proportion; and with a clean bill it is diminished to the number of days above mentioned. Those who return to Europe by the Oriental or Great Liverpool, and intend to visit the Continent, must perform quarantine at Malta; the duration of which depends on the vessel's bill of health, and the state of Egypt at the time of its departure. With a clean bill of health, or when there are very few cases of plague in that country, it is only 19 days; but when there is plague at Alexandria, 22 and upwards. Travellers coming to Malta by the French steamer, with a similar bill of health, from Constantinople or Alexandria, *viâ* Syra, have to perform only 17 days' quarantine; 2 being allowed for its longer voyage. The French packet, on leaving Egypt, joins the Constantinople boat at Syra, and after transferring its passengers, goes back to Egypt, thereby subjecting all on board to the quarantines of Alexandria, Constantinople, and Smyrna, according to the health of those places. If not very crowded, it is better to go to Malta from Alexandria by the English packet.*

Those who intend making the tour of the Levant, after leaving Egypt, had better go first to Syra, and then take the Austrian steamer from Beiroot to Smyrna and Constantinople †,

* See above, p. 18.

† At Constantinople, the hotel of J. Missirie, Quattro Strade, Pera, is

at which they will seldom have to perform quarantine. On going to Syra, and thence to Constantinople, they would have a quarantine of 14 days to perform at Syra; and another of the same number on returning from Constantinople to Greece. Greece should therefore be visited *after* Turkey, unless they intend going home by the Danube.

In quitting Greece they may take the route by Patras and Corfu *, and go by the Austrian steamer to Trieste, or to Ancona, if their object is to see the eastern part of Italy, though the quarantine at the latter port is one of the least agreeable. The route by Malta from Corfu is far better, when going to Naples, Rome, or other places on the W. side of Italy, and the quarantine is better and shorter.

When on their way to Greece from Alexandria, they may go to Syra by the French packet, and arrange their plans so as to leave Egypt by that which runs direct to Athens. Every alternate packet performs quarantine at Syra, or at the Piræus, and it is very easy to ascertain in time at Alexandria when its turn for the latter will come round, which is every 20 days, or each second voyage. Unless this is done, they will have to perform quarantine of 14 days at Syra, and must then wait 7 days there for the Athens steamer.

The quarantine at Syra may be shortened 5 days by undergoing the *Spoglio*. This is done by taking off their clothes, and, after passing through a bath, putting on others that have been sent from the town for the purpose. The process is this: their dress being taken off, and placed on a chair, is put out of a door at the side of the room; and after having performed as much ablution as may be thought necessary or agreeable, they give a signal, and a chair appears from the opposite door with a new dress. The dresses of course are not always very good fits, but next day the other, being well purified, is restored. This reduces the quarantine to 9 days, and gives time for starting by the following packet. But they must not go on from Syra in that which touches there on its way from Egypt to the Piræus, as they will have to perform quarantine a second time in the Athenian lazaretto.

There are also Austrian steamers that leave Syra for

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recommended by those who have been to it, as good and reasonable, and the people are civil.

* See Handbook for the East, pp. 1. 2. 5.

Athens, Patras, and Corfu, on their way to Trieste, on the 11th and 26th of every month.

If, after seeing Greece, they go to the Ionian Isles, and thence to Malta, they will only have an additional quarantine of from 3 to 5 days.

The time given at Malta for quarantine is: —

From Constantinople, -	19	days with clean bill of health,
Or from Alexandria, by Syra -	20	with foul bill.
From Alexandria, not going round by Syra	19	with clean bill of health,
.....	22	with foul bill.
From Corfu - - -	5	
From Tunis - - -	12	
From Bona and Algiers, now free.		

Passengers and steamers have the same duration of quarantine, unless cases of plague break out on board after arrival in port, when the increased number of days is greater for the latter than the former.

The days of arrival at, and departure from, the lazaretto are reckoned in the above number, and you are allowed to leave it on the morning of the last day.

Malta is the best port in Europe for performing quarantine; the rooms are good, the facilities of obtaining every requisite great, and more privileges are accorded with fewer vexations than in other lazarettos.

At Marseilles, and the Italian ports, the quarantines are longer and more strict; and were it not for the difficulties thrown in the way by their regulations, this vexatious imprisonment would, in cases of clean bills, be still further diminished, if not entirely done away with, by the English board of health. Marseilles is, above all, unnecessarily scrupulous in its quarantine regulations; and, as if to obviate the effect of the progress of reason on this subject, the dread of plague is kept up by the records of the ravages it caused there, displayed in alarmingly striking paintings before the timid eyes of the municipal council.

At some places, as at Athens and Syra, if a traveller arrives by a government packet, or in a man of war, it is much better to perform quarantine on board than in the lazaretto; but not so if arriving in a merchant ship, as it has longer quarantine than passengers; nor does this advice extend to Malta, Leghorn, Trieste, Marseilles, or other places, where the lazarettos are well managed and comfortable.

There is a constant communication from Syra, Patras, and some other ports of Greece, to Trieste, by the Austrian steamers, as well as from Corfu, Cephalonia, Zante, and Patras to Malta by the English packet. When the latter leaves at noon on the 2d, it reaches Cephalonia on the 4th at 5 A. M.; Zante, the same day at 10 A. M.; Patras, at 6 P. M.; Corfu, on the 15th, at 11 P. M. It generally remains at Corfu 96½ hours. It leaves Malta for Corfu twice every month, the 15th at noon, and on the 2d, 3d, or 4th, after the arrival in both cases of the English packet.*

		First Places. £ s.	Second Places. £ s.	
The fares from Malta to	Corfu	7 0	4 10	provisions and wine included.
	Cephalonia	7 0	4 10	
	Zante	7 0	4 10	
	Patras	8 0	5 0	

The departures by the Austrian Lloyd's steamers, advertised by that Company, are: —

"From Trieste to Constantinople on the 1st and 16th of every month.
to Ancona on the 1st, 8th, 16th, and 24th .....
to Dalmatia on the 5th and 20th .....
to Venice every Tuesday, Thursday, and Saturday.

From Constantinople to Trieste, 5th and 26th of every month.
Ancona to Trieste, 2d, 10th, 15th, and 26th .....
Cattaro to Trieste, 11th and 26th .....
Venice to Trieste, Monday, Wednesday and Friday.

The vessels from Trieste to Constantinople perform the voyage in 12 days, touching at Ancona, Corfu, Patras, Piræus (Athens), Syra, and Smyrna; at each of which ports they make a stay of about 6 hours.

A steamer leaves Constantinople on the 15th and 20th of every month for Beiroot, touching at Smyrna, Rhodes, and Cyprus, and returns to Constantinople on the 18th day.

On the voyage from Greece and the Ionian Islands to Trieste, the quarantine is reduced to 7 days, counting from the day of leaving Corfu, the vessel being accompanied by an Austrian health officer; passengers have, therefore, only 36 to 48 hours quarantine at Trieste, which the Company allows to be performed on board, thus obviating the expense and inconvenience of landing at the lazaretto. The vessels from Trieste to Dalmatia touch at Lussino, Zara, Sebenico,

* See the list below, in p. 111.

Spalatro, Lesina, Curzola, Ragusa, and Cattaro. In the months of November, December, January, and February, there is only one departure, namely, on the 5th."

Mr. Osborne, who went by this Company's steamers, gives the following account of them in his "Guide to the Levant:"—

"*From Trieste*—The vessels of this society convey letters, goods, specie, and passengers from Trieste to the Levant and Egypt, touching in their passage at Ancona, Corfu, Patras, the Piræus (Athens): they proceed to Syra, where their service is divided into two lines,—the first one to Constantinople, touching at (Smyrna and) the Dardanelles; and the second terminating at Alexandria (touching at Candia?).

"The point of intersection is the port of Syra, where the vessels coming from Trieste, Constantinople, and Alexandria meet, exchange their correspondence, and trans-ship their passengers, goods, and merchandize from one line to another, always, of course, observing the rules and regulations of quarantine.

"The following are the names of the vessels employed:—

Il Giovanni Arciduca d'Austria.	Il Conte Kolowart,	from 320 to 360
Il Ludovico Arciduca d'Austria.	Il Barone Eichoff,	tons, and 100 to
Il Principe Metternich.	Il Mahmudie,	120 horse power.

"The days of departure are, weather permitting, as follows:—

In going.

From Trieste	on the	1st	and the	16th	of each month.		
Ancona	...	2d	...	17th	.....		
Corfu	...	5th	...	20th	.....		
Patras	...	6th	...	21st	.....		
Piræus (Athens)		8th	...	23d	.....		
Syra	...	10th	...	25th	.....		
Smyrna	...	11th	...	26th	.....		
Candia	...	11th	...	26th (?)	.....		

In returning.

From Constantinople	on the	5th	and the	20th	of each month.
Smyrna	...	7th	...	22d	.....
Alexandria	...	5th	...	20th	.....
Candia	...	8th	...	23d	.....
Syra	...	1th	...	26th	.....
Piræus (Athens)		12th	...	27th	.....
Patras	...	14th	...	29th	.....
Corfu	...	5th	...	30th	.....
Ancona	...	18th	...	3d	.....

"The prices of the passage, without provisions, are in florins of the Convention, of which 20 make a *mark* of fine silver. The florin is worth about 2*s.* English.

Prices of Fares in Florins.

To	Ancona		Corfu		Patras		Candia		Piræus		Syra		Smyrna		Dardanelles		Constantinople		Alexandria	
	Class I.	II.	Class I.	II.	Class I.	II.	Class I.	II.	Class I.	II.	Class I.	II.	Class I.	II.	Class I.	II.	Class I.	II.	Class I.	II.
From Trieste	15	10	60	40	75	50	96	64	96	64	96	64	108	72	108	72	120	80	125	84
from Ancona			45	30	60	40	85	56	85	56	85	56	100	66	100	66	115	76	120	80
from Corfu					15	10	45	30	45	30	45	30	60	40	60	40	80	54	85	56
from Patras							36	24	36	24	36	24	54	36	54	36	72	48	80	54
from Candia									18	12	15	10	30	20	36	24	54	36	48	32
from Athens											9	6	24	16	30	20	42	28	60	40
from Syra													18	12	24	16	36	24	54	36
from Smyrna															18	12	30	20	66	44
from Dardanelles																	18	12	72	48
from Constantinople																			85	56

"AUSTRIAN STEAMERS TO DALMATIA.

"*From Trieste*—These steamers start during the summer on the 5th and 20th of each month, weather permitting, at 6 o'clock in the evening. Passengers' fares, without provisions, are charged in florins of the Convention.

To	Lussin Piccolo.		Zara		Sebenico		Spalatro		Lesina		Curzola		Ragusa		Cattaro	
	Class I.	II.	Class I.	II.	Class I.	II.	Class I.	II.	Class I.	II.	Class I.	II.	Class I.	II.	Class I.	II.
From Trieste	8	6	12	9	16	12	18	13	20	14	22	15	24	17	26	18
from Lussin Piccolo			6	4	10	7	12	8	14	9	16	10	18	12	20	13
from Zara					4	3	6	4	8	5	10	6	12	8	14	9
from Sebenico							4	3	6	4	8	5	10	7	12	8
from Spalatro									3	2	5	3	7	5	9	6
from Lesina											3	2	5	4	7	5
from Curzola													4	3	6	4
from Ragusa															3	2

"Parties can be accommodated with separate cabins, and for the use of one of the best for 24 hours or less, 20 carantine are charged. (The Carantine is the same coin as the Zwanziger, and worth 8*d.*)

"Passengers who wish to visit the whole line of coast of Dalmatia from Trieste to Cattaro, and to return in the same steamer from Cattaro to Trieste, will have to pay for the first class only 45 florins instead of 52. Provisions according to the tariff on board.

"In 14 hours from leaving Trieste, the vessel reaches Ancona, where it remains a sufficient time to enable him to visit the triumphal arch erected in the time of Trajan."

FROM ALEXANDRIA TO MALTA BY SYRA.

It has been already stated that the French steamers for Malta, by Syra, leave Alexandria on the 7th, 17th, and 27th of every month. They reach that island early on the morning of the 10th, 20th, and 30th, and start the 1st, 11th, and 21st, for Malta. When the month is of 31 days, they remain at Syra the 30th and 31st. The time of leaving it is at 1 P. M. The same day the packets leave Syra for Alexandria, Constantinople, and Athens * (the two last having arrived the day before); and passengers going from Constantinople to Alexandria, and from the latter to Malta, are transferred to the other steamers, according to their respective destinations, a few hours before starting. The Athens packet, being in pratique, does not receive any passengers from the Alexandrian or Constantinople vessels, who have their quarantine to perform: nor will the steamer coming from Malta on its way to Constantinople receive any from Alexandria, for the same reason. Those who have performed their quarantine at Syra may of course proceed in either of them; but it must be remembered, that the Athens packets are alternately in pratique and in quarantine on arriving at the Piræus, as already stated.† The Constantinople packet, after performing 15 days' quarantine at Malta, sets out again for Constantinople on the 8th, 18th, or 28th of the month, the voyage counting for the remaining two days, and enters Syra in pratique.

The voyage from Alexandria to Syra, though presenting nothing very striking, is not without interest. Candia is generally passed at night; but the Greek Islands of the Archipelago continue in sight from Anáphi (Anaphe) to Syra. The S. E. end of Anáphi has a fine precipitous cliff of great height. The island is rocky and barren, as are most of the Sporades and Cyclades near the sea, though frequently well cultivated in the interior, and abounding in trees.

The comparative productiveness of the Greek Islands in ancient times and their present barrenness may, perhaps, be attributed to a cause which might, under similar circumstances, operate in the same manner in Malta, if the soils

* See above, pp. 6. 10. 16.

† See above, p. 54. See also Handbook for the East, p. 16.

were not protected by stone walls; and we may conclude that the earth formerly kept up in terraces has, through the neglect of the inhabitants, been washed by the rains from the rocky surface of the land.

Santoria (Thera), to the W., is one of the best cultivated of these islands. At the S. end are some fine mountains, and a town perched on a rocky height. Thera was the most noted of the Sporades. It was fabled to have been formed by a piece of earth thrown into the sea by the Argonauts; and from this island Battus led a colony to the coast of Africa, where he founded the city of Cyrene.

Nio, the ancient Ios, another of the Sporades, is the island where tradition pretends that Homer died, and is reputed to have been the birthplace of his mother.

It is scarcely necessary to state that the name of *Sporades* was given to the small islands *scattered* over these seas, not included among the Cyclades, and that these last were so called from being in a *circle* around Delos. The Cyclades were Andros, Tinos, Syros, Myconos, Naxos, Paros, Olearos, Siphnos, Cimolos, Melos, Seriphos, Gyaros, Cythnos, Ceos, and Prepesinthos.

The mountains of Naxia (Naxos) have a picturesque appearance; and Paro (Paros) has the usual peaked heights common to most of these islands. Naxos was the largest and most fertile of the Cyclades. Paros is well known for its marble, its famous chronicle, now preserved at Oxford, under the name of "the Arundelian marbles," and for its interesting early history.

The port of Syra is protected on the E. by a small rocky island, on which the Greek government has lately built a very inferior lighthouse. To the N. E. it is much exposed, in the direction of Myconi, which, as well as Rhenea and the famous Delos, are within sight from the port. Tino (Tinos) is very distinctly seen, and Andro also, from the high ground above.

The town of Syra consists of two parts, the upper and lower quarter. The former, which crowns a pointed eminence, and is a picturesque feature, is occupied by the Catholics: the latter, which spreads along the beach and the adjoining acclivity, is inhabited by that part of the population who are of the Greek church. The place has greatly

increased since the establishment of the steam packets, from having been once almost confined to the upper town, and has a population equal to that of the largest Greek towns. On a height to the right are the remains of old towers or forts, and the same on another to the left. The port, though much exposed, has good anchorage, with six fathoms water, and is capable of containing a great many vessels. The island looks bare and unproductive, but is more cultivated in the interior. The Lazaretto is to the S.W. of the town, and is said to be pretty comfortable. The quarantine from the Levant is of 14 days.

Syra, formerly Syros, was the birthplace of Pherecydes, the preceptor of Pythagoras, who first taught in Greece the immortality of the soul; and was noted for its fertility and the salubrity of its air.

On leaving Syra you pass the island of Serpho (Seriphos), Siphanto (Siphnos), Argentiera (Cimolos), Milo (Melos), and Anti-Milo.

Seriphos was the island to which Perseus was reputed to have been carried, when exposed with his mother Danaë upon the sea by the orders of Acrisius; and was the scene of some of the exploits of that hero. It was for its king Polydectes, that he sought the head of Medusa, with which, after releasing Andromeda on the coast of Libya, he avenged an insult offered by the tyrant of Seriphos to his mother, by turning him and his courtiers into stone; a fable which Strabo accounts for by the rocky nature of that island. It was one of the places where the Romans confined their state prisoners in the time of Juvenal.*

Siphnus was famous for its gold and silver mines.

Melos†, as its name shows, was famed for its honey. Its cheese was also much esteemed, as well as its wine, its mineral waters, and its rich pastures. It played a remarkable part in the history of Greece from the long maintenance of its liberty; but, being a Lacedæmonian colony, it suffered much from the invasion of the Athenians, until revived by the intervention of Lysander.

After leaving the Cyclades, your course lies between Cape Malea and Cerigo, and along the coast of the Morea. The

* Juv. Sat. 10. 170.
† Plin. 4. 12. 35. 15. Strabo, 5.

lofty range of Mount Pentadactylon and the distant land about Coron and Navarino are distinctly seen for a long time, as you pass on the way towards Malta; and before you reach that island the coast of Sicily comes in sight.

The low rock of Malta, whose highest part (the Ben-Gemma hills) does not exceed 580 feet above the sea, is not seen till within 27 or 30 miles. The entrance to the port is very striking. It consists of two separate parts: the great and quarantine harbours; separated from each other by a tongue of land, on which the city of Valetta stands. Vessels arriving from the Levant go direct into the quarantine harbour; and the passengers are shortly after transferred to the lazaretto.

Some persons take their place by the French steamer the whole way from Alexandria to Marseilles, by which they effect a saving of 20 francs. It may be very well to do this in going from Marseilles to Egypt, but not in returning.

1. Because on arriving at Malta, a passenger is obliged to stop there to perform quarantine. He cannot go by the packet at once, nor even by the next, as it leaves Malta on the 6th, 16th, and 26th, and the quarantine cannot be over till the 10th, 20th, and 30th.

2. If he wishes to go on directly on getting pratique, there is frequently a Neapolitan packet that leaves Malta a day or two after he comes out of quarantine.

3. He has not the option of taking another steamer, if he should find friends going by them.

4. If he wishes to see Genoa, he cannot do so by a French steamer, as it does not touch there.

5. He may wish to alter his line of route and go by Gibraltar; and, lastly, no one likes to be bound to a particular Company or a fixed line of route, for the sake of 20 francs.

With regard to not going direct from Alexandria to France, this is by no means to be regretted, as the quarantine at Marseilles is both long and vexatious, and that of Malta far preferable on every point.

The different ways of going from Malta to England I shall mention presently, after having accompanied the traveller through the intermediate ordeal of quarantine.

QUARANTINE AT MALTA.

Shortly after the steamer is anchored in the quarantine harbour, an officer comes alongside to inquire about the number of the passengers, in order to prepare for their accommodation in the lazaretto, and fix upon the part they are to occupy. They then go ashore to choose their rooms, leaving their baggage, properly packed up, to follow after them. The traveller must make up his mind to be detained some time before each person is satisfied, and he will be fortunate if the passengers are few. When numerous, there is often a scramble for rooms, and two persons are put into the same bed-room. A sitting-room is not given except as a favour, or when there are few passengers; but it is not refused to a party of five or six persons who intend to dine together. If without a servant, the first thing after securing rooms is to take one, who may be engaged beforehand by writing to a friend at Malta, or may be found at the door of the lazaretto; where many come to offer their services, with letters of recommendation from former masters, which may be read *but not touched.* When engaged, they come into quarantine and perform the same number of days as their master. They are paid 1*s.* 8*d.* a day wages, and 7*d.* a day for living. Two or three persons may employ one servant between them. The necessity of a servant is very evident, when it is remembered that no guardian is allowed to render the stranger any services beyond those demanded by lazaretto duties, and there is no one to bring him a drop of water. Nor can the porters who carry his luggage from the boat on hand-trucks touch any thing, as they are in *pratique*, and all must be put on and taken off by the person himself, or his servant. This is sufficiently explained in the quarantine regulations, of which the following is a copy: —

"*General Regulations to be observed by all Persons performing Quarantine in the Lazaretto of Malta.*

"1. All passengers on landing are to give their names to the captain of the lazaretto, which are to be entered in the registry of the office.

"2. The captain of the lazaretto will assign apartments

for passengers, and each passenger will be provided with two chairs, a table, and a wooden bedstead, for which no charges are made; but any damage done by the passengers to the apartments or furniture is to be made good by them before pratique.

"3. Passengers are not to be permitted to enter other apartments; nor can they be allowed to receive visitors except at the *Parlatorio* of the lazaretto, and that only during office hours; nor are they to trespass the limits assigned to them by the captain of the lazaretto.

"3. Passengers must pay a strict attention to all the instructions they may receive from the captain of the lazaretto, and from the health guardians, and particularly in every point that regards their baggage, clothes, &c., being properly aired and handled during the period of their quarantine; and their quarantine will only commence to reckon from the day on which all their baggage, clothes, &c. have been duly opened and handled.

"5. All letters and parcels, or other effects brought by passengers, must be given up, in order that they may be fumigated or depurated separately from them, as the occasion may require.

"6. All cases of sickness must be reported immediately to the captain of the lazaretto, and all persons sick are to be visited immediately by the physician to the lazaretto, after which official visit passengers are at liberty to avail themselves of any medical attendance they think proper.

"7. Passengers are to pay the government fee for the guardians employed to attend them, for the number of days of their quarantine, at the following rates: viz. at 1*s.* 3*d.* per day for the guardian who attends one passenger; and at 2*s.* 6*d.* per day for each guardian who attends more than one passenger. They are to victual the guardian or guardians during their quarantine, or to pay to each guardian an allowance of 7*d.* per day in lieu thereof. It is to be clearly understood that the guardians are employed solely for quarantine purposes, and they are strictly prohibited to interfere in any other service whilst they attend passengers.

"8. The office hours at the lazaretto are from 8 A.M. to 12, and from 2 P.M. to 5 daily; and all letters sent to the fumigating room before 9 A.M. daily will be delivered in Valetta

at 10, and those sent before 3 will be delivered in Valetta at 4 P.M. by the letter messenger, who is entitled to receive from the passengers 1*d.* for each note, parcel, or letter, as a remuneration for his trouble and for boat-hire.

"9. A daily report of all circumstances is to be made by the captain of the lazaretto to the superintendent of quarantine and marine police.

"E. BONAVIA,
"Superintendent of Quarantine and Marine Police.

"N.B. A *trattoria* has been established at the lazaretto for the convenience of passengers who wish to avail themselves of it, from whence they can be supplied with dinners, wines, &c. &c. in their own apartments.

"Beds complete and other articles of furniture, if required, can also be hired from a person appointed to provide them.

"A note of charges for the *trattoria*, and for the hire of furniture, will be furnished to the passengers on their applying for it."

The next point, or perhaps the first, is to order breakfast or dinner from the restaurateur; who has a *trattoria* in the lazaretto, though he is in pratique, and brings over provisions every morning from the town. He will present every one with a tariff of prices, which are as follows: —

"GIOACCHINO ERIQUEZ, INNKEEPER, AT LAZARETTO, MALTA.

Fixed Prices for Breakfast and Dinner for a Single Person.

1. *Breakfast at* 1*s.* 2*d.*
Tea or coffee with milk (*at pleasure*).
Two eggs.
Butter.
Bread.

2. *Breakfast at* 1*s.* 8*d.*
Tea or coffee with milk (*at pleasure*).
One dish of hot or cold meat or fish.
Two eggs.
Butter.
Bread.

3. *Dinner at* 3*s.*
Soup, fish, or boiled beef (*at pleasure*).
One Entrée.
One Roast.
One Vegetable dish.
Fruit.
Bread.

4. *Dinner at* 4*s.* 4*d.*
Soup, fish, or boiled beef (*at pleasure*).
One Entrée.
One Roast.
One sweet dish.
Two dishes of Vegetables.
Fruit.
Salad.
Cheese.
Bread.

" N.B.—Passengers will be supplied with table-cloths and dinner services, but they are to pay for any article missing, broken, or in any manner destroyed. Gentlemen wishing to alter the disposition of the above detailed dinners, are requested to inform the innkeeper, that the prices may be altered accordingly. Families having children pay according to agreement.

If a dinner should be ordered for five or six persons, the innkeeper will give two entrées in lieu of one without charging for the additional entrée."

When four or five persons club together, the restaurateur will make an arrangement to provide dinner and breakfast at a lower rate, and charge only 3*s.* 6*d.* each person for the two; giving soup, fish, 2 entrées, 1 roast, 2 dishes of vegetables, 2 of fruit and bread, and the same breakfast as in No. 1.; sufficient remaining from the dinner for three servants. Wine and all other extras had better be sent for from the town.

Those who have their *batterie de cuisine*, a good cook, and other requisites, may find it more comfortable to cook at home; and a *spenditore*, or caterer, will supply every thing required from Valetta. This would be far preferable for those who wish to dine late; as it is with great difficulty that the restaurateur can be prevailed upon to give dinner as late as 5 o'clock, his hour being usually 4.

The next point is the furniture of the rooms. The government allow for each person a table, two chairs, a bedstead, and wooden *horses* for airing his things, gratis; and the only payment is 1*s.* 3*d.* a day for the guardian, and 7*d.* for his living. The upholsterer's low charges for hired furniture show how unnecessary it is to be encumbered with any of the articles mentioned there. But I should not recommend a traveller to abstain from carrying with him whatever he may want for his journey, from any dread of the trouble of putting it out on the *horses*, on which all his things must be aired during his stay in the lazaretto. The bedstead furnished by government is frequently made into a sort of divan, or given to a servant, and an iron bedstead with mosquito curtains is hired with the other things mentioned in the following list: —

" J. Antony and Lewis Garcin, Brothers, supply articles of furniture to passengers at the lazaretto and Fort Manoel, at the following rates: —

	d.
Iron bedstead with mosquito curtain	2½ per day.
A mattrass and two pillows	3
A paliass	0½
A pair of sheets	1
A pair of pillow cases	0½
Coverlids, each	0½
Small mat, bed-side table, &c.	0½
Wash-hand table complete, and tub	1
Dressing table and looking glass	0½

N. B. Passengers taking the whole set of furniture will only pay 8*d.* a day.

"Extra furniture may be had, if required, at the following prices, during the quarantine: —

	s.	d.
For a large mat	3	0
a sofa	5	0
an easy chair	2	6
a screen	3	0

"Passengers are to pay for any article of furniture missing, torn, or in any manner damaged or destroyed."

If travellers happen to have any furniture with them, they can easily dispose of it, when they leave the lazaretto, or send it by sea to England; and those who have carried a canteen, cooking things, and table services on their journey, may as well use them in quarantine.

There are two lazarettos at Malta. That of Fort Manoel is by far the most comfortable. This fort has been appropriated to quarantine purposes since the establishment of the packets in the Mediterranean, while the new lazaretto is building. But it is doubtful if it will be given up again, even when that is finished, as the number of persons performing quarantine at Malta increases so greatly; which is less to be wondered at, when we consider how much shorter and more comfortable it is there, how carefully the officers and other *employés* of the lazaretto abstain from all unnecessary vexation or interference, and that a man is not treated as if he had committed some offence against society, and was confined as a punishment.

Quarantine has been defined "imprisonment, with the chance of catching the plague."

The rooms in the lazaretto of Malta are not large, but they are sufficiently so for one person, and they have the comfort of fire-places, which, in winter, is a very great point. They are given gratis, and not as at the Piræus, with the

exorbitant charge of 5*s.* a day, as if the punishment of imprisonment were not sufficient.

There is one thing very deficient at Malta, the means of transporting luggage from the beach to the lazaretto, which might be easily improved, and calls loudly for the attention of those who have the direction of these matters. A traveller who has no servant finds himself on the beach without any one to move his things: even if the sailors are willing to take them to his room, he must wait a long time, until the boat has landed the whole luggage. Each box has to be carried some distance; and if he is the last served, he may have to wait several hours before all his things are removed from the shore to the lazaretto.

I have mentioned the general number of days for the performance of quarantine at Malta.* The time is fixed by the Board of Health, according to the bills of health, and the state of the countries, from which vessels or passengers come. For instance, on coming from Constantinople with a clean bill of health, nineteen days are given†; with a foul bill from the same place, twenty; but if a case of plague occurs on board the vessel, or among the passengers, after entering the lazaretto, the time is increased, and the quarantine prolonged; or, in other words, the twenty days do not begin to count, until all are pronounced healthy. A succession of cases may put this off to a very long time, and passengers may be kept in the lazaretto for months; add to which misfortune, their things being taken from them and purified in the infection store-room, where they are laid out, and fumigated by the guardians appointed to this duty. The passengers are also obliged to give up all their clothes, and put on new dresses brought from the town: the things are fumigated with vitriol, and the linen is steeped in water for several days, before they are restored; but the clothes of a person who is sick with the plague are all burnt. In some lazarettos, suspected or susceptible goods are frequently condemned to a longer quarantine than the person to whom they belong; without any case of plague, and even when arriving with a clean bill of health; and the absurdity of this fancied susceptibility in many lazarettos is carried to an extreme.

* See above, pp. 53. 55. † See above, p. 55.

I remember the circumstance of some mummies' heads having been taken to Leghorn, and the truly ridiculous alarm of the captain of the lazaretto and his assistants on the occasion. In vain the traveller endeavoured to explain that such dry subjects could not have retained the plague from old times, nor have caught it of late, much less the cholera, which was not invented in those days: the heads and the whole box were condemned to forty-six days quarantine (the time for the ship and passengers, with a clean bill of health, from Egypt, being then always thirty-six), and severe censure was passed on his imprudence in bringing such dangerous curiosities.

Every one on entering the lazaretto is obliged to unpack all his things, and put them out on wooden horses, during the whole time of his stay, the last three days excepted, which are allowed for packing up; and his quarantine does not begin to count until they have been so exposed. All sealed letters or packages must also be opened, unless he chooses to give up the former, and have them forwarded, after proper fumigation, by the post. Any thing may be sent for from the town, but nothing can be returned, unless it can pass uninjured through the process of fumigation. The guardians are obliged every now and then to inspect the rooms, to see that the things have been laid out and properly exposed to the air. Great care must be taken to avoid touching any one not in quarantine, as he would be condemned to pass the same number of days in the lazaretto as the person so compromising him, who would have to pay all his expenses; and these he might increase to any amount, in revenge for his confinement. Equal care should be taken not to come in contact with any new comer, after a portion of the quarantine is over; as the person touched would be doomed to an additional imprisonment, or the same number of days that the other had still to keep quarantine.

As things cannot be sent to the wash out of the lazaretto, it is necessary to engage a washerwoman from the town, unless the traveller has a servant who can perform this office. The washerwoman is, of course, subject to the same number of days' quarantine that remain to be performed by her employer, after the time of her coming into the lazaretto. She

is paid 1*s.* 8*d.* a day; and for soap and labour, according to the things washed. If a party join together, they may share the expenses.

The total expense of quarantine, for living, furniture, guardians, one servant, a washerwoman during the whole time (which is unnecessary), letters, coffee, fruit, and other extras for lunch or supper, for one person is about 11*l.* 10*s.*, *without wine.* For two persons, or a party, less, or about 9*l.*; for a large party much less, or between 6*l.* and 7*l.* each, the guardians then being charged only 11*s.* 4*d.* each person.

Visits may be received during the day at the *parlatorio* from 8 A.M., or even 6 A.M., till sunset. The parties stand at a barrier, separated from each other about ten feet; but, as a favour, they are sometimes permitted to sit in the adjoining court, a certain distance apart, attended by a *guardiano,* to see that they do not touch each other, or pass anything out of quarantine.

A person who is alone, and can find friends willing to join him in his confinement, may obtain quarters for them in the lazaretto. Another privilege is being allowed to bathe in the sea every morning from 6 till 8, under the *surveillance* of a *guardiano;* and permission is sometimes given to take a boat, accompanied by the same person, hoisting the yellow flag.*

Fort Manoel was so called from Don Manoel de Vilhena, a Portuguese, who was Grand Master in 1726, and who built it at his own expense "for the greater security of Valetta against the attacks of the infidels." In the area of the fort, around which are the rooms now assigned to persons in quarantine there, is his statue, with a Latin inscription, purporting that it was erected in the pontificate of Benedict XIII., in 1736, as a memorial of his virtues, his strengthening the works and fleet, and his charity. A large reservoir of water, excavated in the rock, extends beneath half the area, which is fed during the rains, like many others beneath the houses of Valetta. Three wells communicate with it, and supply its inmates, but the flavour of the water is far from being good, and it is as well to send for it from the town. The ramparts afford an extensive and airy walk, and are an advantage enjoyed in no other lazaretto.

On taking *pratique,* you have only to send your things

* This is said no longer to be allowed.

down to a boat, and across the harbour to the Marsa Muchétt stairs, from which they will be carried by porters to the hotel. For taking them from the rooms in the lazaretto to the boat, you pay according to the quantity of luggage. For two boxes and two portmanteaus, for instance, 1*s.* 6*d.*, which is ample. The boatmen will probably endeavour to impose on a stranger, but he should remember that the hire of a boat across the harbour is only 2*d.* each person; and if 6*d.* be given for two persons with their luggage, it is more than enough. This is the price of a boat when hired for a whole hour; and the same is paid to a *guardiano*, who accompanies any one on a visit to a friend in the lazaretto. You cannot pay a boat for less than half the hour, when taken by time.

Porters at Malta are far more troublesome than boatmen, who are generally very civil and easily satisfied. They are generally paid 6*d.* for each package, but if very heavy 8*d.*, 10*d.*, and sometimes 1*s.* There are also carts with one horse, which will take a load from the Marina to the main street for the same sum. With regard to a number of small packages, I again recommend a traveller always to have as few as possible; it is always better to put things together in a single box, or case, than to have many little parcels, which are easily lost, and give an infinity of trouble in looking after; and if it is thought necessary to have several of these encumbrances, they had better be put together into a bag when carried from place to place. The less baggage one has the better. Have as many comforts as possible in a small space, but no superfluities. No better name was ever applied to any thing than "*impedimenta*" to "baggage" by the Romans; and an old traveller will always have all he requires very compactly put away in a small compass.

In landing from a ship in the great harbour, as, for instance, from the Marseilles, Naples, or Gibraltar steamers, the best plan is to order the boatmen to take you to the "custom-house," and on landing your things, give him 1*s.*, which is liberal pay (in spite of his pretending to be dissatisfied), and call for one of the many carts that are always kept ready close to the spot. Your baggage being put upon it, take care to accompany, or to send your servant with, it; and on arriving at the hotel dismiss the cart with 1*s.*, and the

porters who have loaded it, and carried the things to your rooms, with another. They would not be satisfied with 5*s.*, or any other sum; but of this no notice need be taken, being well paid; and the assumption of discontent is part of their profession.

In the great harbour the hire of boats is, — from the Nix Mangiare stairs, or the Calcara gate, to the ships, or to the dockyard, — 2*d.* there, and the same back: and from this harbour to St. Julian's Bay 1*s.* You may pay more if you like; and give 6*d.* instead of 2*d.* At night the prices are increased.

HOTELS AT MALTA.

The best hotels in Valetta are, Morell's, in Strada Forni; Dunsford's, in Strada Reale; Madame Goubeau's, or the Clarence, in the same street; and the Victoria, in Strada Giovanni, opposite St. John's church. The smaller ones are, Vicary's, in Strada Vescovo, looking upon the Parade, lately taken by another person, and fitted up under the name of the Princess Royal Hotel; the Hotel de la Mediterranée, in Strada Reale; the Hotel d'Orient, in Strada Teatro; and a few others of less note.

Morell's is very comfortable, and the prices there and at Dunsford's are about the same. Madame Goubeau's is the only hotel with a *table d'hôte*, which is at five o'clock in summer and six in winter, and is pretty good. The house has the advantage of hot and cold baths. The Mediterranée is small, but has the reputation of having by far the best cuisine; it is therefore much frequented as a *restaurant*, and the prices are moderate. At Morell's a bed-room, furnished to answer also as a sitting-room, is charged 3*s.* a day: breakfast, of tea, bread and butter, and eggs, 1*s.* 6*d.*; with toast and coffee, 2*s.*; with meat, &c., 2*s.* 6*d.*: plain dinner, with soup, meat, &c., 3*s.*, and with side dish, 4*s.*: tea, 6*d.*, and with bread and butter, 1*s.*

Dunsford's is about the same, or a little cheaper.

At the Clarence, a bed-room 2*s.*, and bed-room with small sitting-room 4*s.*, larger apartments paying in proportion: breakfast 1*s.* and 1*s.* 6*d.*: private dinner 3*s.* to 4*s.*, and at *table d'hôte* 2*s.* 6*d.*, exclusive of wines.

There are also lodging-houses, many of which are very comfortable: two belonging to Dunsford, in Strada Forni,

and Strada Zecca: Morelli's, in Strada Reale, close to the church of Santa Catharina; and one or two more in Strada Forni. They are well adapted for persons intending to make some stay in Malta, and then it is better to come to an agreement, according to the time. The usual price of a bed-room and sitting-room is about 5*s.* a day, and small rooms are charged 3*s.* The average price of dinner is 4*s.*, and breakfast 1*s.* 6*d.*

MONEY IN MALTA.

English money is the current coin in Malta, from a sovereign to a farthing. The coin of the country may be considered the *scudo*, the *tari*, and the *grano* (grain).

	s.	*d.*	
1 Scudo = 12 Tari or 240 Grani -	1	8	
1 Tari - - 20 - -	0	$1\frac{1}{2}$	and 2 grani.
12 Grani - - -	0	1	

Many foreign coins pass there, as dollars, francs, &c.

	sc.	*tar.*	*gr.*	£	*s.*	*d.*	
Spanish *colonnato*, or pillar dollar, and South American dollar -	2	7	4	0	4	4	
Venetian sequin - - -	5	4	0	0	8	$10\frac{1}{2}$	and 2 grani
Spanish doubloon - - -	40	3	12	3	7	2	
Tallaro, Austrian dollar - -	2	5	12	0	4	2	
Five franc-piece - - -	2	4	16	0	4	0	
One franc - - - - -	0	5	$15\frac{1}{5}$	0	0	9	

HOUSES IN MALTA.

The hire of houses in Valetta has greatly increased since the visit of Queen Adelaide. They now let at from 30*l.* to 80*l.* a year unfurnished, and the largest at 120*l.*; when furnished from 70*l.* to 180*l.* In the country and environs of Valetta much less; from 3*l.* to 50*l.*

SERVANTS.

The wages of a servant in Malta are from 4 to 10 dollars a month, allowing him food and lodging. If a good cook, he receives 10 dollars, and finds himself; but he must be provided with a boy under him, to wash the house, and assist in other jobs. A valet has 8 dollars a month. House-maids and ladies'-maids from 6 to 8 dollars.

CARRIAGES AND HORSES.

Carriages, with a pair of horses, let at 45 dollars a month; a pair of horses, without carriage, 40 dollars; by the day

3 dollars; half a day 1½ dollar. A saddle-horse for the whole day 5*s.* to 6*s.*; half a day 2*s.* 6*d.*; from 9 A.M. until evening 4*s.* to 5*s.*; from 9 to 2 o'clock 3*s.* to a dollar; and from 3 o'clock till 9, 2*s.* 6*d.* to 3*s.* If you keep a calesse with one horse, the food of the horse will cost 10*d.* a day; and the calessier, besides attending to the horse and carriage, is expected to wash the floor of your house — an instance of the multifarious occupations of servants in this part of the world.

SIGHTS AT MALTA.

There are few objects worthy of a visit at Malta. The principal in the town of Valetta are the palace, the government library, the cathedral church of St. John, the fortifications, the view from the two Baráccas, and the palaces of the knights, called Auberges, particularly those of Castille and Provence.

In the palace are the armoury, a few good pictures, and some curious tapestry. Many of the apartments are good, and not less so the ball-room.

The armoury is well arranged, but the specimens of armour are not so curious, nor so varied, as might be expected in the city of the knights. The complete suit of Vignacourt is very elegant and simple. It is the same he wore when painted by Caravaggio in a picture in the dining-room, a copy of which is placed above it. There is a large suit near the other end of the room, that appears, from its immense weight, not to have been worn: and not far from this is a very primitive field-piece, made of copper bound round with ropes, over which a composition of lime was put, cased in leather.

The Turkish arms are few, and remarkable neither for beauty nor curiosity; which is singular in a place so long at war with the Osmanlis and the Moors. The library was founded in 1790 by the Bailli de Tencin, who presented the public with 9700 volumes. It contains many curious and old works, and is composed of the private collections of the knights, who were obliged to bequeath their books to this public institution. Here are deposited some antiques of various kinds found in Malta and Gozo; among which are a parallel Greek and Punic inscription, several strange headless figures from

Crendi, two curious coffins of terra-cotta, and a few other objects of various styles and epochs.

Of St. John's Church the most curious part is the floor, where the arms of all the Grand Masters are inlaid in various coloured marbles. They have been very useful for heraldry.

The tapestry of this church is also very fine. It is put up at the Fête of St. John, and continues to be exposed to public view for several days, before and after that ceremony. The silver railing in the chapel of the Madonna, at the east end, is curious. It is said to have owed its preservation, at the time of the French occupation of the island, to the paint that then concealed the valuable quality of its materials.

In one of the side chapels is a picture by Michael Angelo Caravaggio, representing the beheading of St. John; a good painting, but badly preserved. It is said that the artist made this a present to the order, on condition of being created a knight of Malta, in consequence of the following occurrence:—One of the knights having offended the artist, the latter challenged him to single combat, and satisfaction being refused, on the plea of his not being worthy to meet his antagonist in a duel, Caravaggio sought to obtain a position which should entitle him to this right. He therefore applied to the Grand Master, in the hopes of obtaining the rank of knight; which was granted, on condition of painting this picture. It was done, he became a knight, and fought his duel; but in order to diminish as much as possible the value of a work, which the pride of a member of the order had condemned him to execute, he painted the picture on cotton instead of canvas, whence its decayed state, and the difficulty of its restoration. Such is the story at Malta, the truth of which may be doubted; though the most important point is true that he painted the picture.

In the crypts below the cathedral are the tombs of some of the Grand Masters.

The principal objects in the vicinity of Valetta and in the country are the ruins near Crendi, or Casal Crendi, the hollow called the Devil's Punch Bowl, or Maklúba*, St. Paul's Bay, Citta Vecchia and the Catacombs, the Garden of Boschetto, the Governor's Villa of San Antonio, the Grotto of Calypso, and the Aqueduct built by the Grand Master Vignacourt in 1610.

* Or Tal Makluba.

These have been so frequently described* that I shall only mention the ruins near Casal† Crendi, excavated by order of the governor, Sir Henry Bouverie in 1839–40. They are about twenty minutes' walk from that village, and are called Hagar Khem, "Stone of Khem." They consist of several apartments of various sizes, irregularly placed within one common enclosure, mostly connected with each other by passages or doorways. These rooms are either oval, or have one end of semicircular form; and their walls are composed of large stones placed upright in the ground, or in horizontal courses. The principal entrance is on the S. S. E. A short passage leads from it into a small court, in which, on the left hand side, is a small altar ornamented with a rude attempt at sculpture, representing a plant growing from a flower-pot; and near it is a flat stone like a seat, above which are engraved on an upright block two volutes, protruding on either side of an oval body. There are no other signs of sculpture; but a peculiar kind of ornament is common on these and all the principal members of the building, consisting of round holes punctured all over the surface of the stones, extending little deeper than the surface.

On either side of this court is a semicircular chamber; and after passing on, through a door in a line with the main entrance, you come to a second court, at the upper end of which to the right is the principal sanctuary. It is of semicircular form, and its walls are built of stones placed in horizontal courses, put together with care, and breaking joints.

Within this is a smaller enclosure of stones, placed upright in a circle, with an entrance corresponding to that of the room itself. All the stones of the sanctuary have been punctured in the manner above mentioned.

On the left of this second court are two large stone altars; one on each side of a door leading to a small apartment, connected with which is another little chamber, also containing an altar. There are four more apartments at this (south-west) end of the ruins; and in the outer wall of circuit are some very large stones placed upright, about 15 ft. high above the ground. A stone of similar size stands near the sanctuary to

* See Handbook for the East, p. xviii.
† "Village," corrupted from Kasr.

the north-east, and another of still larger dimensions is placed horizontally a little to the east of the main entrance.

About 120 ft. to the north of these ruins are other semi-circular enclosures, made with stones placed upright in the ground; and about a mile to the south near the sea, are some ruins similar to the Hagar Khem, which are also deserving of examination.

In the same excursion may be included a visit to Maklúba, and even to the cave called Ghar Hassan on the sea-coast to the south-east of Crendi.

Other ruins of a similar kind are found close to Valetta, at the Coradino, near Captain Spenser's monument and the new tank, which may be visited at the same time.

With regard to the date of these peculiar structures and the people by whom they were built, I will not pretend to offer any opinion. Their general appearance has rather a druidical character, and from their antiquity and the occupation of the island by the Phœnicians, we might attribute them to that people; but the absence of all inscriptions leaves the matter in uncertainty, and the small headless figures discovered there (now preserved in the Government library at Valetta) in no way aid in solving the question.

The name Hagar Khem might appear to indicate some connection with Egypt, Khem, or the land of Ham (Kham), but their style has nothing of an Egyptian character, and the figures found there are unlike any met with in that country.

In Gozo are other ruins called Torre dei Giganti, "the Giants' Tower," inland on the eastern side of the island, which is on a grander scale than the ruins of Crendi, though of similar construction, and evidently the work of the same people.

Rowing * and sailing boats go over to Gozo from Valetta daily, and sometimes a small yacht may be hired for the occasion, which is cleaner and more comfortable.

AMUSEMENTS AND FÊTES IN MALTA.

Valetta has a small theatre, where Italian operas are performed during the season. Many public and private balls are also given, particularly in the winter.

* An English officer, in the summer of 1842, rowed in a skiff round the island of Malta in 14 hrs. 8½ minutes.

The Maltese have numerous fêtes in honour of saints, the most remarkable of which are those of St. John on the 24th of June, with a grand procession of the different monastic orders, and grand musical festival in the cathedral; of St. Peter and St. Paul on the 29th of June, celebrated at Citta Vecchia, with horse, poney, and donkey races; of St. Lawrence (Lorenzo) on the 4th of August, where the grand fireworks of the year are displayed in the Vittorioso; of Santa Maria on the 15th of August in St. Julian's Bay, and at the same time at Gozo. On this occasion, at St. Julian's, prizes are given for climbing up greased poles and other similar feats. Horses also run, and they are taken over to the Pietà for the fête of St. Rocco, next day. The fête of Stª Teresa on the 18th, with fireworks at Bir-khircara (or Berkercara), near St. Antonio; of Vittoria on the 7th of September at Senglea, and on the 10th at Esleima. At Christmas, and in Easter week, there are of course grand festivals; and on the first Wednesday after Easter the people assemble from every part of the island, and a procession formed by the priests from all the churches takes place early in the morning. The latter fête is said to have originated in consequence of a large flight of locusts making a descent on the island, some hundred years ago, and desolating the country to such an extent, that the people would have been starved had it not been for timely aid from Sicily. Their preservation was ascribed to San Gregorio; and it was agreed that his intervention should be celebrated in this manner. Many other festivals are held at different *casals* (villages), which are mostly confined to the partial illumination of churches. There is also one on Ascension day, in April, when a great number of boats assemble at the Calcara creek in the Great Harbour, which is a pretty sight.

ROUTE TO ENGLAND FROM MALTA.

There are many ways of returning from Malta to England.

The English packet which goes direct from Malta to Marseilles, about the 26th of the month, has been mentioned.*

* See p. 19.

Steamers run between Gibraltar and Malta every other fortnight, but it is proposed to establish a weekly communication between those places. They are to touch at Algiers both in going and coming. The price of places in them is 13*l.*, including provisions; and the voyage occupies from 4½ to 5 days. Children under ten years of age pay half the above, and under three go free: but arrangements respecting them are generally made on board.

The packet running direct between England and Egypt, touching at Malta and Gibraltar once a month, has been already noticed.*

In leaving Malta by it for England, you go on board in the quarantine harbour, and as it is disagreeable (especially in wet weather) to have to wait for the steamer's boat at the lazaretto, the best mode of getting on board quickly is to hire two boats, in one of which you go with your baggage, and are towed alongside by the other. This is in order that the people of the steamer may take out the things without compromising the sailors in the other boat. The passage money for first class passengers from Malta to England is now reduced to 26*l.*, and a servant pays 15*l.* 15*s.*, both independent of living during quarantine at the Mother-bank, which, for first class passengers is 10*s.* 6*d.* a day, and for a servant 5*s.* 6*d.*

If a traveller has time, he may vary his route, and see many interesting places without inconvenience. The opportunities for going to different ports in the Mediterranean are frequent, and at convenient intervals; and he may find steamers going from Malta a very few days after his release from quarantine.

The French packets † leave at 8 in the morning of the 6th, 16th, and 26th for Marseilles; touching at Naples, Civita Vecchia, and Leghorn.

They reach Naples at 8 A.M. of the 8th, 18th, and 28th, and start again at 8 that evening.

They reach Civita Vecchia at 8 A.M. of the 9th, 19th, and 29th, and start again at 2 that afternoon.

* See p. 5. and following pages; also departures and arrivals of packets, below, p. 111.

† See Regulations, p. 5. and following pages.

They reach Leghorn at 8 A.M. of the 10th, 20th, and 30th, and start again at 2 that afternoon.

They reach Marseilles at midnight of the 1st, 11th, and 21st.

Those who take the precaution of having their passports *visés* for those places, before leaving Malta, may land there; but as Naples is the only one worthy of a visit, it is sufficient to have the *visat* of the Neapolitan consul. Indeed, at Civita Vecchia little difficulty is made about landing for a few hours, without the seal of the Papal States; and if refused at Leghorn, for want of the Tuscan consul's signature, it would be no loss. It is scarcely necessary to add that if a person intends leaving the steamer he must have his passport properly *visé* for whatever port he stops at. The French packets do not touch at any port of Sicily. There are Neapolitan steamers from Malta to Naples and Marseilles, three times a month, stopping at Syracuse and Messina; and another from Messina for Palermo on the 17th of the month, during the summer; and from Palermo to Naples on the 3d and 19th.

The arrangements for the departure and arrival of the Neapolitan steamers are as follows: —

"STEAM-NAVIGATION COMPANY IN THE KINGDOM OF THE TWO SICILIES.

Periodical Voyages between Naples, Calabria, Palermo, Messina, Malta, Civita Vecchia, Leghorn, Genoa, and Marseilles.

DEPARTURES

From Naples to Marseilles on the 1st, 11th, and 21st of every month.
Marseilles to Naples on the 9th, 19th, and 29th .....
Naples to Malta on the 8th, 18th, and 28th .....
Malta to Naples on the 4th, 14th, and 24th .....
The passage from Naples to Marseilles will be performed in four days.

ITINERARY.

ERCOLANO, *of* 260 *Horse-power.*

1842.		1842	
June 28.	from Naples to Pizzo, and Messina.	July 7.	from Messina to Tropea and Naples.
30.	from Messina to Syracuse.	11.	from Naples to Civita Vecchia, Leghorn, Genoa, and Marseilles.
July 1.	from Syracuse to Malta.		
4.	from Malta to Syracuse.		
5.	from Syracuse to Messina.		

MONGIBELLO, *of* 240 *Horse-power.*

June 8. from Naples to Pizzo and Messina.
10. from Messina to Syracuse.
11. from Syracuse to Malta.
14. from Malta to Syracuse.
15. from Syracuse to Messina.
17. from Messina to Pizzo and Naples.
21. from Naples to Civita Vecchia, Leghorn, Genoa, and Marseilles.

July 8. from Naples to Pizzo and Messina.
10. from Messina to Syracuse.
11. from Syracuse to Malta.
14. from Malta to Syracuse.
15. from Syracuse to Messina.
17. from Messina to Pizzo and Naples.

MARIA CRISTINA, *of* 160 *Horse-power.*

June 1. from Naples to Palermo.
3. from Palermo to Naples.
14. from Naples to Palermo.
16. from Palermo to Messina.
17. from Messina to Palermo.
19. from Palermo to Naples.
22. from Naples to Tropea and Messina.
24. from Messina to Crotone.
25. from Crotone to Taranto.
26. from Taranto to Gallipoli.

July 3. from Gallipoli to Taranto, Taranto to Messina.
5. from Messina to Naples.
8. from Naples to Pizzo and Messina.
10. from Messina to Syracuse.
11. from Syracuse to Malta.
14. from Malta to Syracuse.
15. from Syracuse to Messina.
17. from Messina to Pizzo and Naples.

FRANCESCO PRIMO, *of* 160 *Horse-power.*

June 18. from Naples to Tropea and Messina.
20. from Messina to Syracuse.
21. from Syracuse to Malta.
24. from Malta to Syracuse.
25. from Syracuse to Messina.
27. from Messina to Tropea and Naples.

July 1. from Naples to Civita Vecchia, Leghorn, Genoa, and Marseilles.

N.B. For Merchandize, Specie, and Passengers, apply to the Agent, Mr. J. Pisani, at his Agency office, No. 136, Strada Vescovo.

TABLE OF CHARGES.

From Malta to	1st Class Deck Cabins.		1st Class.		1st Class.		Servants.		Open Carriages with 4 Wheels.		Goods per Cantar of Naples.	Gold and Silver per 100.
	Ducats.	Fr.	Duc.	Fr.	Duc.	Fr.	Duc.	Fr.	Duc.	Fr.	Ducats.	Cent.
Syracuse - -	11	49	10	44	7	32	2·80	13	11	50	1	10
Catania - -	15	66	13·50	60	9	40	3·20	15	15	66	1·20	10
Messina - -	16·50	73	15	66	9	40	4	18	16	72	1·50	15
Naples - -	26·40	118	24	106	15	67	6·56	29	25	110	2	25
Civita Vecchia	36·30	160	33	145	21	92	9·60	43	33	145	3·60	35
Leghorn -	46·20	204	42	185	27	120	11·56	51	42	185	3·80	40
Genoa - -	52·80	231	48	210	32	140	12·80	56	48	210	4·80	50
Marseilles -	66	292	60	265	40	176	15·80	70	60	265	5·60	60

"In the price of the first class is included the whole of the table expenses during the time the steamer is at sea. Passengers of the second class may be admitted to the round table forward upon payment of five carlini for dinner, and three for breakfast. Children under ten years of age for first and second class are to pay half price, but without being entitled to a bed. A close carriage will pay one half more than an open carriage. Horses will pay as an open carriage, and will be kept at the expense of the owners.

"Dogs are to pay one-third of the sum as stated in the column for servants, and must be kept tied on deck. It is rigorously prohibited for passengers to carry letters, either about their person or in their baggage, in contravention of which they will incur a penalty, and will also be subjected to such measures as the police may adopt.

"N. B. To afford a greater convenience to passengers who are desirous of proceeding from Malta to the westward, the directors will grant permission for persons to remain at Naples, so that they may proceed by another steamer belonging to the same Company, at any period within a month from the time of their first embarkation, giving previous notice thereof to the directors. For further information refer to the regulations on board, or at the respective packet offices."

Opportunities are some times offered by other steamers, and in June, 1842, a Neapolitan steamer, the Duca di Calabria, of 120 horse-power, was advertised

"To leave Malta for Syracuse - - at 7 P.M. of the 22d June.
Syracuse for Messina - - at 7 P.M. ... 23d ...
Messina for Pizzo, Paola, and Naples at 7 P.M. ... 25th ...
Office in Strada Vescovo, No. 134."

		£	s.	d.
The fare from Malta to	Naples is	5	14	11
.....	Messina	8	7	4
.....	Syracuse	1	17	2

If the traveller likes to pay his passage the whole way from Malta to Marseilles, and, not satisfied with the short stay of the steamer, wishes to stop at any of the intermediate ports at which it touches, he may go on by one of the following vessels of the same Company. If he wishes to see Genoa,

he must remember that the French packet does not touch there; but must go in a Neapolitan or a Tuscan steamer.

By means of these packets, he can see Sicily, and visit the principal places in Italy within a very short time. The excursion from Civita Vecchia to Rome is easily made by the post, or in the diligence that starts soon after the arrival of the packet; and he may go from Leghorn to Florence, Pisa, Lucca, and its romantic baths; and from Genoa to Turin, if returning home by the Alps.

The hotels I should recommend are at Syracuse, "Il Sole;" at Messina, the "Gran Bretagna;" at Naples, the "Vittoria," at the end of the Chiaia; at Rome, the "Isles Britanniques," or the "Hôtel de Russie," in the Piazza del Popolo; at Leghorn, the "Quercia Reale," small, but civil people; or "Thompson's," which is the largest there; at Genoa, the "Quatro Nazioni;" and at Marseilles, the "H. de l'Orient."

The towns on the coast of Spain may also be seen by taking the steamer that goes from Marseilles to Gibraltar, touching at Barcelona, and the other places on the way. By stopping at Malaga, you may go up to Grenada and cross over to Cordova and Seville, and thence by the steamer down the Guadalquivir to Cadiz, if not curious about Gibraltar. From Cadiz to England the packets touch at Lisbon, remaining sufficiently long to enable you to see the town, but not Cintra, and then at Oporto and Vigo.

In going from Marseilles *to* Lyons, the voyage on the Rhone is scarcely advisable, in consequence of the strength of the current against the steamer, and is not so expeditious and agreeable as in going *from* Lyons to Avignon.

Having now accompanied the traveller from England to India, and back again to Europe, I leave him, to join those whose object is more particularly the tour of Egypt.

SEASON FOR VISITING EGYPT.

The best season for visiting Egypt is October, when the cool weather begins, and the northerly winds prevail; and boats may then go up the Nile without the impediments of calms and contrary winds. At the beginning of that month the traveller may have an opportunity of witnessing the

curious aspect of the inundation, which, when it rises very high, gives the villages of the Delta the appearance described by Herodotus, of islands in the sea. Some persons deny that the Nile now rises sufficiently to have the same effect as in the days of the historian, but I not only saw it myself in 1822, but have known many persons who witnessed it in other years. From the top of the great pyramid the view at that time is very striking.

Almost every season may be considered favourable for seeing Egypt, but good winds from April to July are not to be expected, and the comparative prevalence of southerly and other adverse winds in May make it the worst month in the whole year. It is then too that the *Khamsín** winds blow, which begin about the 2d of May, and prevail for *fifty* days, as the name implies. It is not that they blow every day, but this period is more subject to them than any other. The worst are from the S.E. The first day of the Khamsin is called *Shemt e' neseem*, or "the smelling of the zephyr," when the people smell an onion, and go into the gardens; frequently to be nearly suffocated by the sand and dust raised by these strong hot winds. Though the thermometer does not range as high as in the three following months, or the beginning of September, the heat is more oppressive and disagreeable during this season, and of all others it is the least advisable for a voyage up the Nile.

In choosing a time for going to Egypt, much will depend on the destination of a traveller after leaving it. If he is going into Syria, it may be too long for him to remain in Egypt from October till April, before which it is too cold to travel comfortably in Syria.

All the winter months are good for going up the Nile, and if he intends making any stay in the country he may choose his own time; but in that case he had better arrive in October.

As a general rule, a traveller should always make it a point to see every thing the first time, and not put it off for a second visit, when he may be prevented by some unforeseen impediment; but in ascending the Nile it is as well to go on direct as long as the wind is favourable, and only stop if it

* Khamseén, or Khamaseén.

fails at a spot where there is anything to be seen. At Thebes, however, I should recommend his staying two or three days in going up, to look over the ruins; in order that, after having taken a general view of them, he may know what to go and examine in detail, on his return from Nubia or the Cataracts. I shall have occasion to mention this more fully, when on the subject of the voyage in Upper Egypt; and I shall only now add one more remark, that when the steamer is established on the Nile to run between Cairo and Thebes, a traveller who is interested in antiquities should only take advantage of it for going *up* the river. He should quit it at Thebes, and order a dahabéëh or cangia to be sent up for him to that place to bring him back to Cairo; when he can stop, as he likes, at the different ruins on his way down, without being hurried from one to the other.

Besides, the speed and certainty of the steamer's passage is only an object in going up the stream, as a rowing boat can always come down in about eight days from Thebes, and in it the traveller has all the comfort of a boat to himself, going or stopping at his own option, and the great advantage of being independent. The cangia may be either bespoken by him before leaving Cairo, and even sent off then, or be engaged afterwards by a friend, according to the time he intends staying at Thebes.

THINGS USEFUL FOR A JOURNEY IN EGYPT.

Before leaving Malta, it will be better to make purchases of certain things more or less necessary in Egypt, according to the wants of each individual. I shall therefore give a list of those most useful to a traveller, marking such as should be taken from Europe with an E, those which may be obtained at Alexandria with an A, and those which need not be bought before reaching (or, which are better, at) Cairo with a C.

Jug and Basin E., or A., if of copper and in the Turkish style at A. or C.
Mats, one or two at A., and others at C.
Carpets (Segádee), A. or C. (See p. 107. note.)
Common Soap, A. or C.
Lamp, E., or Cloth fanóos, A. or C.
Kitchen-cloths, E. or A.
Towels and Table-cloths, E.
Sheets, Horse-hair Mattrass, Pillows, and Pillow-cases, &c. E.*
Two or three Blankets, E., or *but-*

* To those who wish to be entirely protected at night from intruders,

tanéeh at A., which will fold into four. (See p. 107.)
Mosquito Net, E.
Iron Bedstead to fold up, E.
Or a Cafass Bedstead, C.*
Gridiron, E. or C. (if thought necessary).
20 okas of potatoes, A. or C.
Tobacco, A. or C.
Pipes C.
Wire for cleaning pipes, put into a reed, C.
Some tow for the same purpose, C.
Mouth-pieces, and pipe-bowls, C. †
A *takkatooka*, or a brass plate, called *Senńéeh*, and wire cover

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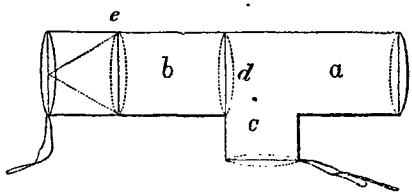
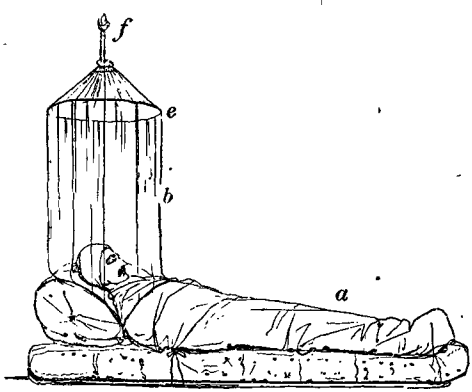
I cannot do better than recommend a contrivance of Mr. Levinge's, which he imagined during his travels in the East, and which is equally adapted to



a boat, a house, or a tent. It consists of a pair of sheets (*a*), about six feet long, sowed together at the bottom and the two sides, except where the piece (*c*) is attached to them, and by which you get in. To the upper end (*d*) is added a thin piece of muslin, serving as a mosquito net (*b*), which is drawn tight at the end by a tape or string, serving to suspend it to a nail (*f*). A short way from the end (at *e*) are fastened loops, through which a cane is threaded to form a circle for distending the net. This cane is in three pieces, about three feet long, fitting into each other by sockets. After getting in by the opening of *c*, you draw the tape tight to close its mouth, and tuck it in under the mattrass, and you are secure from intruders, whether sleeping at night, or sitting under it by day. Over the part *a*, the blankets, or coverlid, are put.



* The Cafass is made of palm sticks, and is by no means an uncomfortable bedstead, with a mattrass over it, and it costs very little. A traveller, who does not object to rough it, may put his mattrass on the floor; or may do so as far as Cairo, and have a Cafass made there. It has, however, two objections — one, that nothing can be put, or taken from, under it, without lifting it up; and if there are any bugs they readily retreat into it. But if a traveller manages properly, he need never have these troublesome companions in his boat, and if any do get into the Cafass, it may serve as a good trap for them, since it is easy to destroy them by dipping it in the river.

† Those who are going to Constantinople will find mouth-pieces and pipes better there than in Egypt. The best pipe bowls are made at Osioot, the capital of the Saéed. They are less brittle than the Turkish.

for pipe and bowl, are useful, A. or C.
Salt, Pepper, &c., A. or C.
Oil, and distilled Vinegar, E. or C.
Butter, C.
Flour, C.
Rice, C.
Maccaroni, A. or C.
Coffee, C.
Portable Soup, and Meats, E.
Cheese, A. or C *., or English Cheese, E.
Mishmish Apricots, C.
Kumredeen Apricots, C.
Tea, E. or A.
Wine, Brandy, &c., E. or A. White wine I believe to be better in a hot climate than red.†
Spermaceti Candles, E. or A.
Table with legs to fold up, and top to take off, E. or A.
Foot Tub (of tin or copper), &c., E.
Washing tub, E., or *Kussa*, at A.
Flag, E. or A.‡
Small pulley and rope for flag, E. or A.
Coffee-pot, E. or A.
Small *Búkrag*, or Turkish Coffee-pot, A.
Tea-kettle, E., or a tin one at A.
Plates, Knives and Forks, Spoons, Glasses, Tea-things, &c. in Canteen, E.
A large *bukrag* might serve as tea-kettle and for boiling eggs, &c. A.
Copper Sauce-pans, one to fit into the other (*Hellel fee Kulbe-bād*), may be bought at A.; buy them not tinned, in order to see if they are sound.
Copper pan for stewing (*Táwa*), A.
Baskets for holding these and other things, A.
Candlesticks, E.
Bardaks (*Goollel*) §, or water bottles, C.
Zeer, or Jar, for holding water, C.
Almond paste (*rooág* or *terwéeg*) for clarifying water, C.
Some Tools, Nails, and String, E.
A *Kadóom* may serve as hammer and hatchet, C.
Charcoal in mats, C.
Two Fire-places (*Mungud*), A. In the boat going up the Nile have a set put together in a large fire-place with a wooden back; the whole will cost about 54 piastres, if well made, C.
Small Bellows, E., or fan at A. or C.
Fez Caps (*tarboosh*, *tarabeesh*), A. or C.
Manásheh, fly-flap, A. or C.
Cafass, or Kafass, a coop for fowls, with moveable drawer at the bottom, in order that it may be kept clean, A. or C.
White or light-coloured boots or shoes, being cooler, and requiring no blacking, E.
Red Turkish slippers, C.
Biscuit, E. or C., or bread twice baked, C. ‖
Small tin-cases for holding coffee, sugar, salt, pepper, &c., A.
Ballasi, or earthen jars for flour,

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* In opening a cheese a very small hole should be made, which should be well closed to prevent its drying.

† There is a red and white Rifosco wine, from Istria, sold in Cairo, little known in England. The former is like a *mousseux* claret; the latter like a *mousseux* sherry. It is sold at 10 piastres the bottle. French wines may also be bought at Cairo.

‡ The privilege accorded to travellers of hoisting their flag has been voluntarily renounced by the English; but some still do this, as well as travellers of other European nations. We have fortunately one privilege remaining, of not being amenable to Turkish law; when that is given up, we may be bastinadoed, or put to the torture, like the subjects of the Porte. In consequence of this magnanimous sacrifice to the ghost of right, all boats carrying flags must place that of Turkey in the post of honour; any other can only be hoisted at the foremast, or in a secondary position, as a private signal.

§ Goolleh, pl. Goollel; properly Koolleh, Koollel.

‖ The bread in the villages in Upper Egypt will not please every one; but very good bread is to be had at Thebes (*Koorna*), and that of Osioot and some other large towns is by no means bad.

rice, butter, and other things which rats might eat, are useful, C.
Candles in boxes or in tin-cases, but if in the latter not to be exposed to the sun, E. or C.
Broom called *Makásheh*, and a tin, for sweeping cabin, C.
Gun, powder, and shot, &c., E.
Ink, paper, pens, &c., E.
Campstool and drawing table, E.
Umbrella lined with a dark colour for the sun, E.
Drawing paper, pencils, rubber, &c., and colours, in tin-box of Winsor and Newton, E.
A saddle and bridle for Syria and Greece.
Tent (if required), ladder, and cushions, may all be made at Cairo.
Telescope, E.
Thermometer, mountain Barometer, if required, E.
Measuring-tape and foot-ruler, E.
For observations, a sextant and artificial horizon, or rather, Captain Kater's Repeating Circle, chronometer, and pocket pedometer, &c., E.
Curtains for boat of common or other cotton stuff, A. or C.
A packing-needle or two, and some string, thin ropes, needles, thread, buttons, &c. are useful, E.
A Filterer is not necessary. Keneh jars and *Goollel*, or earthen water bottles, supply its place.
A *Zemzemáëh**, or water bottle of Russian leather, for the desert, or even for excursions to the ruins. For the latter the *goollel* will answer very well, without any trouble, C.
A donkey, if he intends taking a large boat from Cairo, or, at all events, a donkey saddle, but no bridle, the asses of Upper Egypt not having any knowledge of such a *luxury*, C.
As many eatables, which will keep, as he likes, most of which may be had at Cairo. Portable soups, or meat, &c., preserved in tins, may be brought from England as occasional luxuries.
An iron rat-trap for the boat, E.
Two Sheets of Mackintosh, about seven feet square, with loops here and there, against damp ground and rain, are very useful, especially in the desert and in Syria.

With regard to instruments, they should, when it is possible, be of the same materials throughout, wood and metal combined ill according with the heat of an Egyptian climate; and in the top and bottom of the cases nails or screws answer better than glue.

In his medicine chest, the most necessary things for a traveller are, scales, and liquid measure, lancet, diachylon and blistering plaster, lint, salts, rhubarb, cream of tartar, ipecacuanha, sulphate of bark or quinine, James's and Dover's powders, calomel, laudanum or morphine, sugar of lead, sulphate of zinc, nitrate of silver, and sulphate of copper (these four being of great use in ophthalmia†), nitre, oil of peppermint, and other common medicines. They had better be brought from Europe, though they may be had in Alexandria

* The seams must be first of all rubbed with a mixture of melted tallow and wax, and when this dries it may be filled; but afterwards it must never be left without some water in it. Another precaution, when on an excursion, for *preserving* the water, is to insist on the servants not drinking it.

† See below, on the diseases of Egypt, p. 99.

or Cairo. Powders and other medicines should be put into bottles, well closed with glass stoppers.

Nearly all the above-mentioned things may, indeed, be found in Egypt*, but they are better and cheaper in Europe: many, too, will be thought unnecessary by many travellers; it must therefore be left to them to decide if any, or what, can be dispensed with.†

The choice of a library (which cannot be collected in Egypt) will, of course, depend on the occupations or taste of each person: I shall therefore only recommend the most useful works, as Larcher's Herodotus; Champollion's Phonetic System of Hieroglyphics, Letters, and Grammar; Pococke; Denon; Hamilton's Ægyptiaca; Savary's Letters; Modern Traveller; Mengin's "Egypte sous Mohammed Aly;" Robinson's Palestine and Mount Sinai; Lane's Modern, and Wilkinson's Ancient, Egyptians; Hoskins's Ethiopia, and Visit to the Great Oasis; Colonel Leake's, Lapie's, or Wilkinson's‡ Map of Egypt; Captain Smyth's Alexandria; Wilkinson's Survey of Thebes; Costa's Delta; and Parke and Scoles's Nubia; to which may be added Browne, Belzoni, Burckhardt, Laborde's Petra, Colonel Howard Vyse's Pyramids, Ptolemy, Strabo, and Pliny; but of these three last, as well as Diodorus, extracts will suffice, if considered too voluminous.

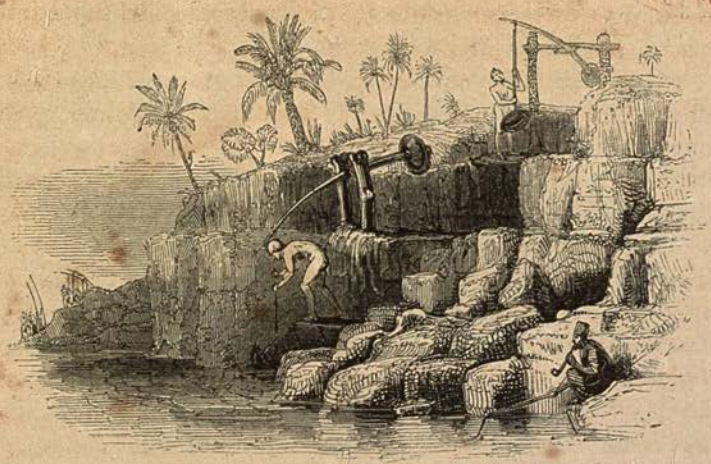
There is a library, very well composed, and containing all the most useful books on Egypt, belonging to the Egyptian Society in Cairo, to which travellers may have free access, and which I shall have occasion to mention hereafter.

I must not omit to advise the traveller to take plenty of small coin from Alexandria or Cairo, as piastres, and five or ten Para pieces. They are indispensable for Upper Egypt, where it is difficult to change dollars, or even the gold of the country.

* The only things not to be found, or not worth buying in Egypt, are guns, instruments, and books, and I should prefer a medicine chest made up in Europe.

† Some who are disposed or accustomed to rough it, will find many that I have mentioned superfluous.

‡ This will be published by Arrowsmith in the course of the present summer.



Modern Shadoof, or pole and bucket used for raising water in Upper and Lower Egypt.

SECTION I.

Approach to Alexandria.—Treaty of Balta Limán.—Landing at Alexandria.—Mode of living in Egypt.—Diseases of the Country.—Dress.—Presents.—Firmans.—Hotels at Alexandria.—Money in Egypt.—Servants in Alexandria.—Boats.—Things to be purchased for the Journey from Alexandria to Cairo.—Population of Alexandria.—Post at Malta, Alexandria, and Cairo.

APPROACH TO ALEXANDRIA.

THE coast of Alexandria is exceedingly low, so that the highest parts only begin to be seen at the distance of about 18 miles, and the line of the coast itself is not discernible till within 13 or 14. Though there is water to the depth of 6 fathoms close to the Pharos, and from 5½ to 4 along the whole shore to the point of Eunostus, at the entrance of the western harbour, and at 1½ mile off not less than 20 fathoms, it is exceedingly dangerous to approach at night; and vessels lay to till morning, when within a mile, awaiting the daylight, and the arrival of a pilot. The first objects perceived from the sea are Pompey's Pillar, the forts on the mounds raised by the French, the Pharos and new light-house, and the buildings on the Ras e' Tin (the "Cape of Figs"), between the two ports; and on nearing the land, the obelisk, the Pasha's harem and palace, the houses of the town, the masts of ships, and the different batteries (which have been lately

much increased), the windmills to the west, and the line of coast extending to Marábut Point, begin to be seen.

The old lighthouse, which occupies the site of the ancient Pharos, on a rock joined to the land by a causeway, has long been pronounced insufficient for the safety of vessels making the coast, both from its want of height, and the bad quality of the light itself, especially in foggy weather, when it can scarcely be seen till a vessel has neared the land. Its distance from the western harbour is an additional cause of complaint. To remedy these inconveniences, Mohammed Ali has erected a new lighthouse on the point of Eunostus, which at least has the advantage of being in a better position for vessels arriving from Europe; but he has made the mistake of not having a revolving light, which might have been put up at little more expense.

On arriving off Alexandria by daylight, a pilot comes on board, to carry the vessel through the complicated channels of the western or old port, which are beset with shoals and reefs. But on making the coast late in the evening, she lays to till day light, and early in the morning the pilot comes off; for no captain thinks of entering the harbour without him; the buoys laid down by the English in 1801, to mark the passage, having been removed as soon as they left the country. There are many shoals on which the water is not sufficient for vessels of large tonnage; and first-rate line of battle ships are obliged to take out their guns, to enable them to pass safely through these channels.* The main or central channel has 5 and 6 fathoms water, the Marábut 4½, 5, and 6; others 4, 5, and 6; but they are very narrow, the widest not quite 2½ cables or 1500 feet. The deepest part of the harbour, about due W. and due N. of the Catacombs, is 10, 10½, and in one place 11 fathoms; close in, to within 200 feet of the shore, it is from 4 to 6; and under the town itself, at little more than 1 cable's length off, 3 and 4 fathoms.†

Passing through the Pasha's fleet, when in harbour, many of which are fine-looking ships, the steamer anchors alongside a large boat moored there as a coal depôt: and shoals of boats come off to take the newly-arrived strangers with their baggage ashore. When the packet is full of passengers there is fre-

* The water is deep enough, but with any swell these large ships would run a great risk.

† According to Capt. Smyth's chart.

quently great confusion with the luggage, which is piled up and so mixed in one general mass, that it is difficult for any one to find his own: a traveller should therefore take care to have it all put together when he embarks, particularly if he has much; and should go, or send his servant, a short time before he reaches Alexandria, to see that it is in one place and accessible, to escape a disagreeable scramble at the last moment.

If he has paid his passage at Mr. Waghorn's office*, and arrangements have been made for landing his things, it is unnecessary to take further trouble about them beyond seeing that they are all safe: and Sálem, the *Cawáss*, or Janissary†, employed by the Company, will undertake to pass them at the Custom House.

When a passenger has paid beforehand for the expenses of landing his luggage and Custom House fees, the *Cawáss* has no further claim on him; but in order to give some idea of the charges made in other cases by this functionary, it may be said that the ordinary sum paid him, for taking the luggage of two persons from the vessel to the hotel is 33 piastres, which includes the boat, one camel, and the Custom House fee, and is nearly twice as much as it ought to be.

If not on his way to India, and consequently no previous arrangements have been made, or if he does not apply to the Company's Cawáss for this purpose, the traveller will be obliged to hire a boat for himself, or with some other passenger, and go to the Custom House, where a small fee will enable him to pass his luggage without examination; provided it has the appearance of containing solely personal effects, and does not consist of large cases, which have the character of merchandise. The hire of a boat ought not to be more than 3, or at most 5, piastres, though the boatmen will not be contented with double that sum; and the Custom House fee may be from 6 to 10 piastres, according to the quantity of things. Wine and spirits pay a duty, as well as all merchandise, but a small quantity for private use is passed under the title of luggage.

There is at present some difficulty respecting the question of duties. According to the treaty of Balta Limán, all

* For the new arrangements made in 1843, I refer to the Appendix.

† The name Janissary has been improperly applied to these persons, who are called Yesákgee, or Kawáss.

goods are to pay 5 per cent.; that is, 3 on entering the ports of Turkey, and 2 on leaving them for the interior; which of course exempts them from further examination at any inland towns. In virtue of this, wine and spirits are free from every other duty, hitherto levied upon them at Cairo and other places. The treaty is very explicit in its conditions respecting the duties, the abolition of monopolies and the right given to all Europeans of purchasing the produce of the country, and exporting it without impediment on the payment of an *ad valorem* duty, as may be seen from the following articles.

ARTICLE 1. confirms the conditions of the capitulations and treaties already existing; and guarantees to Great Britain all the advantages enjoyed by "any other foreign power."*

According to ARTICLE 2. "The subjects of Her Britannic Majesty, or their agents, shall be permitted to purchase at all places in the Ottoman dominions (whether for the purposes of internal trade or exportation) all articles without any exception whatsoever, the produce, growth, or manufacture of the said dominions; and the Sublime Porte formally engages to abolish all monopolies of agricultural produce, or of any other article whatsoever, as well as all *permits* from the local governors, either of the purchase of any article, or for its removal from one place to another when purchased; and any attempt to compel the subjects of Her Britannic Majesty to receive such *permits* from the local governor shall be considered as an infraction of treaties, and the Sublime Porte shall immediately punish with severity any vizirs and other officers who shall have been guilty of such misconduct, and render full justice to British subjects for all injuries or losses which they may duly prove themselves to have suffered.

ARTICLE 3. "If any article of Turkish produce, growth, or manufacture, be purchased by the British merchant or his agent, for the purpose of selling the same for internal consumption in Turkey, the British merchant or his agent shall pay, at the purchase and sale of such articles, and in any manner of trade therein, the same duties that are paid, in similar circumstances, by the most favoured class of Turkish subjects engaged in the internal trade of Turkey, whether Mussulmans or Rayahs.

* In the meantime the *Russians* only pay 3 per cent.!

ARTICLE 4. "If any article of Turkish produce, growth, or manufacture, be purchased for exportation, the same shall be conveyed by the British merchant or his agent, free of any kind of charge or duty whatsoever, to a convenient place of shipment, on its entry into which it shall be liable to one fixed duty of nine per cent., *ad valorem*, in lieu of all other interior duties.

"Subsequently, on exportation, the duty of 3 per cent., as established and existing at present, shall be paid. But all articles bought in the shipping ports for exportation, and which have already paid the interior duty at entering into the same, will only pay the 3 per cent. export duty."

The 5th ARTICLE expressly states that the regulations of "the present convention shall be general throughout the Turkish empire," including of course "Egypt, or other African possessions;" and any foreign powers may enjoy the right of settling their trade upon the same basis.

The 7th relates to the estimation of the value articles imported may have, for which purpose a tariff is established, and affixed to the treaty: and the 8th ARTICLE gives the date of its execution, which is August 16th, 1838; though it was not to come into operation till March, 1839. This last sentence by a singular oversight was omitted in the English copy of the treaty, and was affixed to it in a supplementary document; and "certain difficulties having arisen," respecting the construction of some passages, three other articles were added in explanation. They confirmed the previously mentioned right of purchasing, and trading in goods, throughout the Turkish dominions, and of introducing British or foreign goods, on payment of 3 per cent. entry, with 2 more if taken for sale into the interior, and a note was added to elucidate more fully the meaning of that right.

"It is stipulated by the 2d ARTICLE, that English merchants are at liberty to purchase all kinds of merchandise in the Ottoman empire. But in order that the right of English merchants to sell within the Ottoman empire, or to export the merchandise which they may purchase, may not be liable to misconception, the embassy of Her Britannic Majesty has desired that an explanation should be given on this point, either in the Treaty itself, or in a special note. The meaning of the passage, of which an elucidation is

requested, is clear, from the relation which the subsequent points in the 2d ARTICLE bear to each other. But we nevertheless repeat, that English merchants may, in virtue of the Treaty, purchase within the Ottoman empire all kinds of merchandise; they may, if they think proper, send the same abroad after having paid the duty thereon stipulated by the Treaty, or may, if they think fit, re-sell the same within the Ottoman empire, on conforming to the arrangements established by the said Treaty with reference to internal commerce.—27th August, 1838."

This Treaty did not suit Mohammed Ali. For the past 23 years an *appalto* has existed in Egypt, according to which certain individuals, by paying a fixed sum annually to the government, of 12,000 purses (6000*l.*), have enjoyed the exclusive right of selling all the wine, spirits, vinegar, and salt, that come into the markets throughout Egypt. Whatever quantity was introduced from abroad paid to the person farming the *appalto* a certain duty; for instance, 50 piastres (10*s.*) a barrel, containing about 90 bottles; and this was levied twice, once on arriving at Alexandria, and again at Boolak, the port of Cairo. According to the treaty of August 16th, 1838, this and all other duties were altered: the right of the *appaltatore* was to cease; and the monopolies of the Pasha were to be abolished. It came into operation in Egypt in November, 1841, but every attempt was made to evade its clauses, except those that were favourable to the Pasha; and Col. Barnett, our consul-general, being determined not to be trifled with, threatened to put an end to the payment of the 5 per cent. This was, indeed, the only mode of rendering justice to the European merchants; and having been put in practice, things returned to their former state. The treaty of Balta Limán ceased to be any longer in operation in Egypt.

At the beginning of 1842, after various proposals and remonstrances, it was agreed, in consequence of the Pasha's abandoning his monopoly of cotton, that the additional 2 per cent. should be paid on goods leaving Alexandria or other ports for the interior, to commence from the 26th of May, 1842; all claims for the time intervening between the 23d Nov. 1841 and that date being annulled; and European merchandise is once more subjected to the 5 per cent. duty and the conditions of the new treaty. In this state it will pro-

bably remain till some other difficulties arise, and its evasion by the Pasha calls for resistance on the part of the consulate; or the nominal freedom of trade becomes too glaring an imposition for common sense and patience to endure. In the meantime the consuls and merchants will be told that trade is free, and that they may purchase the produce of Egypt *wherever they can find any for sale.* The peasant, on the other hand, will be given to understand that he may sell it *if he dares,* or if he *is not in debt* to the government, a condition, to which real or fictitious claims will always prevent his aspiring; and the partition of the greater part of the country into *chifliks* (farms) among the Pasha's sons and other chiefs, will effectually remove from him the right of selling what has ceased to be his own. Europeans will still have the *right* to buy; and though they find nothing for sale, free trade will be said to exist in Egypt, because they may purchase whatever quantity they can meet with, without being subject to any impediment on the part of the government; and the same evasion, and the same injustice, both to the merchant and the peasant, which have hitherto marked the conduct of the Egyptian government, will no doubt be complained of. As a proof of this, it is only necessary to observe, that the whole of the cotton exported from Egypt in the year 1842, amounting to 110,296 bales, or 223,571 kantars, came out of the Pasha's stores; and the only effect of the treaty of August 16th seems to have been to give a sanction to the monopoly, by recognising its existence.

LANDING AT ALEXANDRIA.

On landing, the stranger, if he escapes the rapacity of the boatmen *, who, like all other classes at Alexandria, are never satisfied, however well paid, is immediately pressed on all sides by the most importunate of human beings, in the shape of donkey drivers. Their active little animals may be called the cabs of Egypt; and each driver, with vehement vociferations and gesticulations, recommending his own, in broken English or bad Italian, strives to take possession of

* Though importunate enough to strangers, they are readily satisfied when they see that any one knows their rightful claim; and they are not to be compared to the rapacious porters of the Italian towns, as Leghorn, Naples, and Genoa, or those of France, where, among other places, Avignon is celebrated for these harpies.

the unfortunate traveller, and almost forces him to mount. Having quickly selected one, in order to avoid a continuation of this, to a sufferer disagreeable, and to a bystander ridiculous scene, away he is hurried off through narrow dirty streets, leaving his servants to bring the luggage on asses or camels.

For a donkey he ought to pay 1 piastre to the Frank quarter, a native or a resident giving about half that sum; and although 5 would not content these people, he should not, for the sake of saving himself trouble, have the folly to yield to their importunities. It is by doing this that the English lately travelling in Egypt have entailed so much trouble on those who now visit the country, increasing not only the expense, but numerous annoyances; and the hotel keepers are not the least to blame for their encouragement of such impositions, of which they themselves now begin to feel the bad effects.

For a camel to the hotel he should not give more than 5 piastres; though, if there are numerous passengers, and many camels are in requisition, 10 must sometimes be paid.

If he does not dislike going on foot (provided it is dry weather), a walk of 15 or 20 minutes will take him to the hotel.

The streets through which he passes are narrow and irregular, the houses appearing as if thrown together by chance, without plan or order; and few have even that Oriental character which is so interesting at Cairo. Here and there, however, the lattice-work of the windows and a few Saracenic arches give the streets a picturesque appearance; and if he happens to take the longer, but more interesting, road through the bazaars, the stranger will be struck with many a novel and Eastern scene. But he had better visit them, after he has secured and arranged his rooms at the hotel.

On emerging from the dingy streets of the Turkish quarter, he will be surprised by their contrast with the clean white-washed houses of the Europeans, where he will readily distinguish the houses of the consuls by the flag-staffs rising from their flat roofs. In the western harbour he will also have observed some buildings, of a superior style, as the Pasha's palace, and some public buildings, which bear the stamp of Constantinople or of Frank taste; and even before landing, he will have perceived considerable activity

in the port, from which he may form some idea of the improvements that have there taken place under the rule of Mohammed Ali.

The Frank quarter stands at the extremity of the town, farthest from the new port; which is in consequence of the European vessels having formerly been confined to the eastern harbour, and the consuls and merchants having built their houses in that direction. It has, within the last seven years, greatly increased in size by the addition of the large square; in the centre of which stands a small badly proportioned obelisk of Oriental alabaster, presented to the town by Mohammed Ali. The stone is from a quarry in the desert opposite Benisooef; but it is of very inferior quality, and badly selected, having been taken from parts of the stratum not sufficiently compact for slabs of large dimensions. In this square stand the principal hotels and most of the consulates; and here the national guard are drilled soon after sunrise every Saturday morning; the regular troops, if any in garrison, being exercised every morning, except Friday, near the Pasha's palace on the Ras-e'teen, between the two ports.

MODE OF LIVING IN EGYPT — DISEASES OF THE COUNTRY.

In winter, it is unnecessary to make any change in the mode of living from that usually adopted in Europe; and most persons, unless they commit excesses, may eat whatever they are accustomed to in other countries. In the summer months it is, however, better to avoid much wine or spirits, as they tend to heat the blood; and cause the hot weather to be more sensibly felt; and some (though I may say, very few) will find that fish (chiefly those without scales), eggs, and unboiled milk, do not always agree with them. Bathing in the Nile is by no means prejudicial. Fruit and vegetables are wholesome and cooling, and mutton is better than beef.

The diseases of Egypt are few. Fevers are very rare, except about Alexandria, Damietta, and other places on the coast; and almost the only complaints, to which strangers are subject in the interior, are diarrhœa, dysentery, and ophthalmia. The following is a good mode of treatment for diarrhœa, or even for the beginning of suspected dysentery. First take an

emetic of ipecacuanha, and in the morning a mild aperient, as 15 grs. of rhubarb with 2 grs. of calomel; on the following day, 2 grs. of ipecacuanha with ¼ gr. of opium morning and evening, nothing being eaten but boiled rice, sweetened with white sugar. But if this does not stop the complaint, and tenesmus gives the well-known sign of decided dysentery, a dose of 20 grs. of calomel with ¼ gr. of opium, should be taken, which may be followed next morning by a dose of castor oil. This generally cuts the matter short; but it is as well to follow it up with 2 grs. of ipecacuanha and ½ gr. of opium three or four times within the 12 or 24 hours, for two or three days after. In severe cases, an injection of nitrate of silver (caustic) has been employed with great success; but this can only be done under medical advice.

For ophthalmia, in the first stage, mix 10 grs. of sulphate of zinc in 1 oz. of distilled or rose-water, and put one or two drops into the eye, reducing the strength for succeeding applications. In the purulent stage, mix 7 grs. of sulphate of copper, or blue vitriol, in 1 oz. of rose-water, and drop it into the eye once a day. Fifteen grs. of sulphate of zinc may even be put into 1 oz. of rose water, and one or two drops be put into the eye; and I have been recommended by an eminent practitioner to use 7 grs. of nitrate of silver to 1 oz. of rose-water in the same manner.

In slight inflammation, a wash of 2 grs. of sulphate of copper to 1 oz. of rose water may be frequently used. Warm water will often remove the irritation that precedes, and soon after ends in, ophthalmia; and spirits of wine will generally have the same effect, particularly if the hand be held over the eye to cause an external heat; the eye being, of course, kept closed to prevent the spirit entering it. Steaming the eye over boiling water is also highly beneficial.

The cause of ophthalmia has frequently been assigned to the sand of the desert; but, in order to show the error of this conjecture, I need only observe, that ophthalmia is unknown there, unless taken from the Nile; and I have always cured myself and others, after two or three days, by a visit to the interior of this dry tract. I do not, however, mean to affirm, that sand blown into the eye, or a great glare from the sand, will not produce it; dust and the glare of snow

will cause it in other countries, but still they are not *the* causes of ophthalmia, generally speaking. There are, in fact, both direct and accidental causes. Among the latter are a blow, dust or sand, glare of the sun, a draught of wind, and other things; but the former must be looked for in a fixed and specific agent, peculiar to Egypt. This, I am persuaded, after many years' experience, and frequent attacks of ophthalmia, arises in the transition from excessive dryness to damp; and though Egypt is, perhaps, the driest climate in the world, the difference between the generally dry atmosphere and the damp exhalations on the river, or in the streets of Cairo and other towns (which are not only narrow, but are watered to keep them cool), is so great, that the eye is readily affected by it; particularly when in that susceptible state, caused by the sensible and insensible perspiration, to which the skin is there subject. Hence it is, that during the inundation, when the exhalations are the greatest, ophthalmia is most prevalent. The facts of its non-existence, and its speedy cure, in the desert sufficiently substantiate this opinion; and this is further confirmed by the comparatively comfortable sensation there imparted to the eye, by the dryness of the air.

It is always advisable to avoid sitting in a draught, particularly of damp air; and if obliged to go out at night from a warm room, or the cabin of a boat, to wash the eyes and forehead with a little cold water; by which means the perspiration is not checked on going out, and the eye is prepared for the change to a cooler temperature. They must, however, be wiped dry before leaving the room.

DRESS.

If the traveller inquires whether the Turkish dress be necessary, I answer, for a voyage in Upper Egypt, it is by no means so; for Cairo it is convenient from not attracting notice either of dogs or men; and for a journey in the desert, as to the Oasis or Berenice, it is requisite, though not so on the Suez and Kossayr roads. One remark, however, I must be allowed to make on dress in that country — that a person is never respected who is badly dressed, of whatever kind the costume may be, and nowhere is exterior appearance so much thought of as in Egypt.

PRESENTS.

With regard to presents in Egypt, it may be laid down as a general rule that they are quite unnecessary, which was not the case in former times. But it will sometimes happen that the civilities of a *Shekh Bélled,* or even of a Turkish governor, require some return; in which case some English gunpowder, a watch, or a telescope for the latter, and a white shawl and *tarboosh,* or an amber mouth-piece for the former, are, generally speaking, more than they have any reason to expect. And although on those occasions, when their politeness arises from the hope of reward, they may be disappointed in their expectations, yet they would only consider greater presents proofs of greater ignorance in the person who made them. But in all cases the nature of a present must depend on the service performed, and also upon the rank of both parties.

FIRMANS.

Firmans are no longer given by the Pasha, but a *booyóordee* or *teskreh* may be obtained from the *Diwán el khedéewee* at the citadel, on application to the consulate, which it is as well to have, and which is absolutely necessary if the traveller intends going any distance from the Nile into the interior. Indeed, I have known the governor of a town refuse protection to a traveller when applied to for it, on the excuse of his having no firman or *booyóordee ;* and the want of one might, in some cases, be a very serious inconvenience.

HOTELS AT ALEXANDRIA.

The principal hotels are Rey's, or L'Hôtel d'Europe; Coulomb's, or L'Hôtel de l'Orient. The former, which till 1842 belonged to Messrs. Hill, is the one mostly frequented by the English. The charges are 40 piastres a day board and lodging, which include breakfast, dinner, tea, and a bedroom. A sitting-room is charged extra, as well as wines, beer, wax candles, coffee, &c. The cuisine is good, and the landlord and attendants civil.

The prices at the other hotel are the same. At Coulomb's you meet with much civility; and his rooms at the Orient are by no means bad.

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It is less easy to find good rooms or houses "to be let" at Alexandria than at Cairo; and they are much dearer.

MONEY IN EGYPT.

The most common foreign coins current in Egypt are the dollar, the sovereign, Venetian sequin, Hungarian ducat or *mugger*, doubloon, and 5 franc piece. The dollar is rated at 20 piastres, though the Spanish colonnato, or pillar dollar, has latterly passed for 22, and the Austrian *thaler* at 21; and it may be observed as a general rule, that in mentioning a dollar 20 piastres are implied, unless the name of Spanish or Austrian dollar be specified. The value of the dollar, like other foreign coins, is frequently changing in Egypt, in consequence of the constant deterioration of the piastre. In 1833 it was at 15, and the sovereign at 70 piastres. Formerly it was at 90 *paras*, and to this day the sum of 90 *paras* is called *real*, or dollar. In Pococke's time, the *para* or *máydee* was 3 farthings English, and the 1*l.* was 8 piastres. The small Constantinople coins were not then current in Egypt.

The principal gold coins of the country are *kheréëhs*, *beshliks*, and pieces of 20 and 10 piastres. Those of silver are 3 and 1 piastre pieces, half and quarter piastres; and the only copper coins are pieces of 5 paras. Large sums are reckoned by purses, as throughout the Turkish empire. The purse is always 500 piastres, now equal to 5*l.*; there is also the *kházneh*, which is 1000 purses.

The money of Egypt is about to undergo a change, and Mohammed Ali promises to call in all the worthless coin of Constantinople, and issue a new currency which shall have the real intrinsic value for which it passes. For this purpose he has consulted some of the Europeans most capable of arranging such matters, and the new piastre piece already issued is found to be equal to its nominal value, the silver in twenty-one of them being the same weight as that in the Austrian dollar.

Since writing this, the much talked of change has taken place. But the promise of a new coinage has proved to be a fallacy. Instead of calling in the old coins, and giving the people the price at which they received them, the Pasha has merely altered their value; and so far from a benefit, the change has, as

usual, brought endless trouble and loss to the people.* Every species of coin has been ordered to pass at a lower value than it previously had, without the holders' having the privilege of presenting it at the Mint for acceptance, or having any means of protecting themselves from loss; and every one who happened to have any in his possession, on the day when the change took place, was doomed to suffer by this arbitrary measure.

In January 1842, the Spanish dollar, hitherto passing for 22, was rated at 20 piastres 28 paras, the Austrian dollar of 21 at 20; and after various changes, a tariff was published, stating the different proportionate reductions of the other coins.

The following is the value of the different pieces of money circulating in Egypt, according to the new tariff of 1842: —

Gold.

	Piast.	Par.		Piast.	Par.
Doubloons, *doppie di Spagna*	313	30	Old Zariffe of Constantinople	3	2
English sovereigns † (reduced from 100)	97	20	New Zariffe of Constantinople	2	28
Portuguese *pezzi d'oro*	174	4	Old Khereeh (or Khayréëh) of Constantinople	20	5
Venetian sequins	46	17			
Hungarian ducats, or *Mugger*	45	26	New Khereeh of Constantinople	17	10
Louis d'or of 20 francs	77	6	New Khereeh of Abd-el-Megeed	17	10
Old Mahmoodéëhs	60	22	Cairene piece of 100 piastres	100	0
New Mahmoodéëhs	50	33	New Khereeh of Cairo	20	0
Fendooklee of Mahmood	43	10	Old Khereeh of Cairo	8	32
New Fendooklee of Mahmood	34	10	New Khereeh of Cairo	8	32
New Fendooklee of Selim	36	12	Mahbóob of Cairo, Moostefawee	24	8
New Mahbóob of Selim	25	13	Mahbóob of Cairo, Mahmoodee	20	34
Old Adleeh of Constantinople	17	16	Saadeeh or small Khereeh of Cairo	3	37
New Adleeh of Constantinople	15	28			

Silver.

	Piast.	Par.		Piast.	Par.
Austrian dollar	20	0	Old Beshlik of Constantinople	16	20
Spanish pillar dollar	20	28			
Neapolitan *scudo*	19	22	New Beshlik of Constantinople	2	24
5 Franc piece	19	10			
American dollar	19	0	Ekkeelik of Constantinople	10	0
Sardinian dollar	13	27			

* More surprising was our blunder about light sovereigns.

† There is, however, no doubt that the sovereign will soon resume its value of 100 piastres, as the 2 dollars of 21 and 22, and the other foreign coins in like proportion.

	Piast.	Par.
Old Tuslik of Constantinople	11	27
Old Altmishlik of Constantinople	3	0
A'lteelik Abd-el Megéed	5	0
A'lteelik	4	30
A'lteelik, Haméedee	9	15
Silver coin of Mahmood	6	6
Sittéenee, Megéed	1	3
Half piastre, Megéed	0	8
Quarter piastre, Megéed	0	4
Para of Abd-el Megéed for every thousand	10	17

	Piast.	Par.
Piastre of Abd-el Megéed	0	24
Cairene dollars	20	0
Cairene 3 piastre piece	3	0
Cairene piastre	1	0
Cairene ½ piastre	0	20
Cairene ¼ piastre	0	10
Maydee, fodda, noos (noosf), or 1 para piece	0	1

Copper.

Piece of 5 paras, or Khámsa fodda	0	5

The best money to take to Egypt is English sovereigns, or Spanish and Austrian dollars. It is also necessary to have bills on London. They may be drawn either at Alexandria or Cairo; but it must be remembered that no money is to be obtained in Upper Egypt, and the traveller must take all he wants for his journey, before he leaves Cairo. He should also provide himself with a sufficient quantity of piastres, 20, 10, and 5 para pieces, as in buying fowls or other things in the villages, his servants will not always find change for larger coins; it is not convenient to be delayed, until a poor peasant can search for it; and many object to taking gold, even of the country, from the natural fear of losing it, or of suffering from some change in its value. Sometimes it is possible to negociate a bill at Keneh, through our agent Sayd Hossayn, who, though acting without any pay from our government, is always ready to oblige travellers; but this is of course only done as a favour, and cannot be relied on, unless the stranger is furnished with a letter to him from a house in Cairo or Alexandria. This, for one who intends making a long stay at Thebes, would be advisable. Circular notes are also very useful at those two places; but some merchants prefer a letter of credit, as bills are more secure against loss on the way, when drawn in duplicate or triplicate; the usual form of which is, "Pay to Messrs. ——— and Co. or their order, on this my first bill of exchange (second and third of the same tenor and date being unpaid), the sum of ——— sterling, to the account of ———," dated, and addressed to a banker in London.

The piastre and the smaller Egyptian coins now pass throughout Ethiopia; though, in the southern parts, the old prejudice in favour of the Spanish pillar-dollar of Charles IV.

(once common throughout Ethiopia as low as the first cataract) may perhaps still remain. That dollar was preferred, and had a greater value, partly from its having *four* lines in the number, and partly, as they affirmed, from the superior quality of the silver.

WEIGHTS AND MEASURES.

8	Mitkál	make	1 Okéea (wokéea) or Arab. oz.
12	Okéea	—	1 Rotl or pound (about 1 lb. 2 oz. 8 dwt. Troy).
2¾	Rotl	—	1 Oka or Wukka.
100 to 110	Rotl		1 Kantár* (about 98¾ avoirdupois).
108	Rotl	—	1 Kantár for coffee.
102	Rotl	—	1 Kantár for pepper, &c.
120	Rotl	—	1 Kantár for cotton.
150	Rotl	—	1 Kantár for gums, &c.

For Gold, Gums, &c.

4	Kumh (Grains)	make	1 Keerát (Carat) or Kharóobeh.†
64	Grains or 16 Keerát	—	1 Derhm‡ (47⅝ to 49 grains Eng.).
1½	Derhm, or 24 Keerát	—	1 Mitkál (from about 1 drachm to 72 grs. English).
12	Derhm	—	1 Okéea or oz. (from 571½ to 576 grs. English).
12	Okéea	—	1 Rotl or pound.
150	Rotl	—	1 Kantár.

Measures of Length.

Fitr, or span, with fore finger and thumb.
Shíbr, longest span with little finger and thumb.
Kubdeh, human fist with the thumb erect.
1 Drah beledee, or cubit, equal to 22 to 22⅔ in. English.
1 Drah Stambóolee equal to 26 to 26½ in. English.
1 Drah Hindázee (for cloth, &c.) equal to about 25 in. English.
2 Bah (braces) equal to 1 Kassobeh or 11½ feet.

Land Measures.

22 (formerly 24) Kharóobeh or Kúbdeh	make	1 Kassobeh, equal to from 11 ft. 4½ in. to 11 ft. 7¼ in. English.
13⅞ Kassobeh or rods	—	1 Keerát.
24 Keerát	—	1 Feddán or Eng. acre.§

Corn Measure.

In Lower Egypt.			*In Upper Egypt.*		
2 Kuddah	make	1 Melweh.	4 Roftow	make	1 Mid.
4 Kuddah	—	1 Roob.	3 Roob	—	1 Mid.
1 Kayleh	—	2 Roob.	8 Mid or 6 Waybeh	—	1 Ardeb, or nearly 5 Eng. bushels.
4 Roob	—	1 Waybeh.			
24 Roob‖	—	1 Ardeb.			

* Probably from the Latin *centum*.
† Seed of the locust pod.
‡ 1 Spanish dollar is 9 derhms weight.
§ The feddán was formerly a square of 20 keerát, and measured 400 kassobeh, instead of 333 as at present. It is now less than an English acre.
‖ 1 Roob of wheat weighs 5 oka; of rice 5½.

SERVANTS.

Native and other servants may be engaged at Alexandria, or Cairo, for the voyage to Upper Egypt, or for a residence at those places, at the following rate: —

Turkish Cawáss, or Kawáss (Chowish), improperly called Janissary	1 doll. a day, or 30 doll. a month.
Italian, French, German, or Greek servant	20 to 30
Maltese	12 to 20
Native servant speaking Italian, or other European languages	12 to 20
Native man cook	5
Cook and servant of all work	6
Native servant speaking very little Italian	3 to 8
Native servant speaking only Arabic	from 55 to 60 piastres.

(These are all fed by their master.)

Seis (Sýis) or groom — 85 piastres, and keeping himself.

Turks and natives resident at Alexandria or Cairo pay much less, and at the latter place they seldom give their servants more than from 10, or even less, to 20 piastres. But they are very badly dressed, and have often a miserable appearance, unless clothed by their masters.

BOATS.

Boats are engaged at Alexandria for the voyage to Atfeh only, at the mouth of the Mahmoodéëh canal; which is closed by a dam or sluice where it joins the Nile: and 100 piastres are usually paid for a boat to Atfeh. Those who arrive by the packet, on their way to India, are taken in an omnibus-barge, and go in the steamer on the Nile to Cairo.

In engaging a dahabéeh for himself at Atfeh, the traveller will pay about 250 piastres for the journey to Cairo, where he may take a boat by the month for the voyage into Upper Egypt; the price and arrangements of which I shall mention in noticing the boats of Cairo.

THINGS TO BE PURCHASED FOR THE JOURNEY FROM ALEXANDRIA TO CAIRO.

I have already mentioned the things requisite for a journey in Egypt. I shall now point out those which are most necessary in that part of the route from Alexandria to Cairo, supposing the traveller to be already provided with the others

marked "E" and "A" in the list of p. 85. They are for one person, and the quantity may be increased according to the number or wants of a party.

	Piast.	Par.
Potatoes, 1 oka	1	20
Rice, 1 oka	2	20
Maccaroni, 1 oka	3	20
1 cheese	10	0
Sugar, 1 loaf	19	20
Coffee (*bonn*), 1 rotl	4	20
Bread	6	0
Salt	2	20
Pepper	1	0
2 *Goollel* or water bottles	3	0
Meat, 2 *rotls* or lbs.	8	0
Charcoal, 1 mat	22	20
Kumr-e'déen (apricots)	9	20
Common soap, ½ oka	3	10
Butter, 1 oka	5	0
4 fowls at 3 or 3½ (1 piastre on the road)	14	0
Cafass or coop	1	20
Food for fowls	0	20
2 mats for cabins	8	0
Oil, 1 flask	7	0
1 basket, and wood for lighting fire	2	0
Candles, ½ oka (spermaceti)	12	0
2 baskets for things	2	20
String	1	0
Nails	1	20

It may not be altogether useless to the traveller to know the prices of some of the things mentioned in the list of p. 85., which he may probably purchase at Alexandria.

	Piast.	Par.
A blanket called *buttanéeh*	135	0
Mouthpiece of pipe	140	0
Cherry-stick pipe, 4 feet to 5 long	9 to	30
3 pipe bowls	1	5
Wire for pipe	2	0
1 carpet (*segádee**)	150 to	400
3 boilers (*halleh, hellel*), copper	105 to	119
1 *towa*, or saucepan, with cover (copper)	30	0
1 small coffee-pot (copper)	6	0
Tinning copper	8	0
1 tin *fanoos*, or lanthorn with cloth sides	7½	0
1 small *fanoos*, or lanthorn with glass	5	0
1 tin pot for water	12	0
2 tin cases for coffee and sugar	12	0
2 small tin cases for salt and pepper	12	0
1 tin coffee pot	2	5
1 tin kettle	6	0
1 rope for flag, &c.	5	0
1 pulley for flag, &c.	2	20
Flag† (small jack)	40 to	50
2 fire-places, *Mungud*	6	0
White bason	6	0
Turkish coffee-cups and their stands, each	2	20
2 wooden spoons for kitchen	0	10
5 *okas* spermaceti candles, for the voyage in Upper Egypt	120	0
Tea, the *oka* (green)	80	0
Tea, the *oka* (black)	40	0
Wooden bowl for washing called *kussa mughrebee*	25	0
Tongs and kitchen knife	2	0
Potatoes, 20 *okas*, for the journey to Upper Egypt	20 to	30
Basket for the journey to Upper Egypt	1	20

* These make very good rugs in England, and if of the best quality handsome table covers. I have given the price of two kinds, one pretty good, the other of superior texture. There are others as low as 15 and 20 piastres, small and coarse, and some are sold at 600 and 700 piastres, of the very best quality.

† See p. 87. note.

	Piast.	Par.		Piast.	Par.
8 *okas* of maccaroni for journey	28	0	Flour (if thought necessary), the *oka*	3	0
Cloth for curtains, the *drah* or cubit	1	10	Fan for fire in lieu of bellows	1	20
Tobacco (the *oka*) -	14 to 18		Fly-flap, *manásheh* - -	4	0

It may also be as well to add the prices of the following at Alexandria: —

	Piast.	Par.		Piast.	Par.
Beef and mutton, the *oka*	4	0	Butter - - - -	8	0
Charcoal - - -	0	25	Oil - - - -	6	0
Wood - - - -	0	10	Fine oil - - -	12	0
Rice - - - -	2	0			

THE POST AT MALTA, ALEXANDRIA, AND CAIRO.

Letters from Egypt to England by the Peninsular and Oriental Company's steamers, are separated on their arrival at Malta; those directed *viâ* Marseilles being taken out and sent by the packet to that place, and those *viâ* Gibraltar continuing on board. Letters sent by Marseilles to London arrive four days earlier, but the charge is for every quarter ounce 1*s.* 8*d.**, and those going by sea to England pay only 1*s.* for half an ounce. In forwarding letters from Egypt to England, the writer may select either one or the other, and direct accordingly; but it is useless to send them by the French steamer that leaves Alexandria on the 26th, as the English packet carries them quicker by three days, and at less rate of postage.†

* See also p. 19. respecting letters going by the British Steamer between Marseilles and Malta.

† Now reduced by the new postage regulations with France.

Of the arrivals and departures of the mails from Malta and London*, the dates during six months are as follow: —

"Mails made up in London for Malta.	Dates of their Arrival.	Mails made up in Malta for England	Dates of their Arrival.
July 1. P. and O. Steamer. -	July 12.	July 5. French Steamer -	July 17.
— 4. Gov. St. viâ Marseilles	— 13.	— 15. Ditto ditto - -	— 27.
— 6. French Steamer -	— 17.	— 18. Gov. St. viâ Gibraltar	Aug. 2.
— 16. French Steamer -	— 27.	— 24. to 30. Gov. St. viâ Mars.	3. to 8.
— 16. Gov. St. viâ Gibraltar	Aug. 2.	— 24. to 30. P. and O. St. -	5. to 12.
— 26. French Steamer -	— 7.	— 25. French Steamer -	— 7.
Aug. 1. P. and O. St. - -	— 12.	Aug. 5. French Steamer -	— 17.
— 4. Gov. St. viâ Marseilles	— 13.	— 15. French Steamer -	— 27.
— 6. French Steamer -	— 17.	— 15. Gov. St. viâ Gibraltar	— 29.
— 13. Gov. St. viâ Gibraltar	— 29.	— 25. to 30. G. St. viâ Mars.	Sept. 3. to 8.
— 16. French Steamer -	— 27.	— 25. to 30. P. and O. St. -	5. to 12.
— 26. Ditto ditto - -	Sept. 7.	— 25. French Steamer -	— 7.
Sept 1. P. and O. Steamer -	— 12.	Sept. 5. Ditto ditto - -	— 17.
— 4. Gov. St. viâ Marseilles	— 13.	— 15. Ditto ditto - -	— 27.
— 6. French Steamer -	— 17.	— 19. Gov. St. viâ Gibraltar	Oct. 3.
— 16. Ditto ditto - -	— 27.	— 25. French Steamer -	— 7.
— 17. Gov. St. viâ Gibraltar	Oct. 3.	— 25. to 30. Gov. St. viâ Mars.	3. to 8.
— 26. French Steamer -	— 7.	— 25. to 30. P. and O. St. -	5. to 12.
Oct. 1. P. and O. Steamer -	— 12.	Oct. 5. French Steamer -	— 17.
— 4. Gov. St. viâ Marseilles	— 13.	— 15. Ditto ditto - -	— 27.
— 6. French ditto - -	— 17.	— 17. Gov. ditto viâ Gib.	— 31.
— 15. Gov. St. viâ Gibraltar	— 31.	— 25. French ditto - -	Nov. 7.
— 16. French Steamer -	— 27.	— 25. to 30. Gov. St. viâ Mars.	3. to 8.
— 26. Ditto ditto - -	Nov. 7.	— 25. to 30. P. and O. St. -	5. to 12.
Nov. 1. P. and O. Steamer -	— 12.	Nov. 5. French Steamer -	— 17.
— 4. Gov. St. viâ Marseilles	— 13.	— 14. Gov. St. viâ Gibraltar	— 28.
— 5. French ditto - -	— 17.	— 15. French Steamer -	— 27.
— 15. Ditto ditto - -	— 27.	— 25. Ditto ditto -	Dec. 7.
— 12. Gov. St. viâ Gibraltar	— 26.	— 25. to 30. Gov. St. viâ Mars.	3. to 8.
— 25. French Steamer -	Dec. 7.	— 25. to 30. P. and O. St. -	5. to 12.
Dec. 1. P. and O. Steamer -	— 12.	Dec. 5. French Steamer -	— 17.
— 4. Gov. St. viâ Marseilles	— 13.	— 15. Ditto ditto - -	— 27.
— 5. French Steamer -	— 17.	— 19. Gov. St. viâ Gibraltar	Jan. 1843 2.
— 15. Ditto ditto - -	— 27.	— 25. to 30. Gov. St. viâ Mars.	3. to 8.
— 17. Gov. St. viâ Gibraltar	— 31.	— 25. to 30. P. and O. St. -	5. to 12.
— 25. French Steamer	Jan. 1843 7.		

MAILS MADE UP IN MALTA FOR THE LEVANT.	ARRIVE HERE ON RETURN.
For Greece and the Ionian Islands by Gov. Steamers	July 4. Aug. 2. and 30.
Oct. 3. Nov. 1. and 29.	Jan. 3.

With an intermediate Mail on the 15th of each Month.

For Alexandria by P. and O. St.	12th to 15th of each month.	26th to 28th of each month.
Greece and Turkey by French Steamer	7th, 17th, and 27th of each month.	4th, 14th, and 24th of each month."

* Published by Muir of Malta in June 1842.

Another List, showing the Time when the Mails arrive at and leave Malta.

Mails expected to arrive at Malta.			Mails despatched from Malta.		
Description of Vessel.	Ports whence they come.	When due at Malta.	Description of Vessel.	Ports to which they carry the Mail.	Dates on which they close at Malta.
French Government Steamer	Constantinople, Smyrna, Syra, Alexandria, and Athens	4th, 14th, and 24th of each month.	French Government Steamers	Constantinople, Smyrna, Syra, Alexandria, and Athens	7th, 17th, and 27th of each month.
French Steamers	Marseilles	7th, 17th, and 27th of each month.	French Steamers	Civita-Vecchia, Leghorn, and Marseilles	5th, 15th, and 25th of each month.
Alexandria Contract Packet	England	12th of each month, remaining 25 hours.	Alexandria Contract Packet	Alexandria	13th of each month.
Queen's Packet	England, viâ Marseilles, leaving the 9th of each month	12th of each month.	Queen's Packet	Marseilles, with mail from India to England, marked "viâ Marseilles"	As soon as possible after the arrival of the Contract Packet from Alexandria.
Alexandria Contract Packet	Alexandria	26th of each month, remaining 25 hours.	Alexandria Contract Packet	England	27th of each month.
			Intermediate Packet	England	18th of April, 1842. 16th of May. 20th of June. 18th of July. 15th of Aug. 19th of Sept. 17th of Oct. 14th of Nov. 19th Dec. 16th of June, 1843.
			Contract Packet, Iberia	Ionian Islands and Greece	Twice a month, on the 15th of each month, and on these days: 3d of May. 31st of May. 4th of July. 2d of Aug. 30th of Aug. 3d of Oct. 1st of Nov. 29th of Nov.

The *Lloyd Maltese* gives the following arrivals and departures of mails for part of the year, from March to December:—

Arrive at Malta by English Steamers.

	Date.
From Ionian Isles and Greece	March 25
India, Syria, and Egypt	27
England, Lisbon, Cadiz, and Gibraltar	28
Ionian Islands and Greece	April 8
England and Gibraltar	12
England and Marseilles	13
Ionian Islands and Greece	25
India, Syria, and Egypt	27
England and Gibraltar	May 2
England and Gibraltar	12
Ionian Islands and Greece	13
England and Marseilles	13
Ionian Islands and Greece	25
India, Syria, and England	27
England and Gibraltar	30
Ionian Islands and Greece	June 10
England and Gibraltar	12
England and Marseilles	13
Ionian Islands and Greece	25
India, Syria, and Egypt	27
England and Gibraltar	July 4
England and Gibraltar	12
England and Marseilles	13
Ionian Islands and Greece	14
Ionian Islands and Greece	25
India, Syria, and Egypt	27
England and Gibraltar	August 1
Ionian Islands and Greece	12
England and Gibraltar	12
England and Marseilles	13
Ionian Islands and Greece	25
India, Syria, and Egypt	27
England and Gibraltar	29
Ionian Islands and Greece	Sept. 9
England and Gibraltar	12
England and Marseilles	13
Ionian Islands and Greece	25
India, Syria, and Egypt	27
England and Gibraltar	Oct. 2
England and Gibraltar	12
Ionian Islands and Greece	13
England and Marseilles	13
Ionian Islands and Greece	25
India, Syria, and Egypt	27
England, Lisbon, Cadiz, and Gibraltar	31
Ionian Islands and Greece	Nov. 11
England, Lisbon, Cadiz, and Gibraltar	12
England and Marseilles	15
Ionian Islands and Greece	25
India, Syria, and Egypt	27
England, Lisbon, Cadiz, and Gibraltar	28
Ionian Islands and Greece	Dec. 9
England, Lisbon, Cadiz, and Gibraltar	12
England and Marseilles	13
Ionian Islands and Greece	25
India, Syria, and Egypt	27

Leave Malta by English Steamers.

	Date.
For Marseilles and England	March 27
Gibraltar, Cadiz, Lisbon, and England	28
Greece and Ionian Isles	29
Egypt, Syria, and India	April 13
Greece and Ionian Isles	15
Gibraltar, Cadiz, Lisbon, and England	18
Marseilles and England	27
Gibraltar, Cadiz, Lisbon, and England	28
Greece and Ionian Islands	May 5
Egypt, Syria, and India	13
Greece and Ionian Islands	15
Gibraltar, Cadiz, Lisbon, and England	16
Marseilles and England	27
Gibraltar, Cadiz, Lisbon, and England	28
Greece and Ionian Islands	31
Egypt, Syria, and India	June 13
Greece and Ionian Islands	15
Gibraltar, Cadiz, Lisbon, and England	20
Marseilles and England	27
Gibraltar, Cadiz, Lisbon, and England	28
Greece and Ionian Islands	July 4

	Date.
Egypt, Syria, and India	13
Greece and Ionian Islands	15
Gibraltar, Cadiz, Lisbon, and England	18
Marseilles and England	27
Gibraltar, Cadiz, Lisbon, and England	28
Greece and Ionian Islands - August	2
Egypt, Syria, and India	13
Greece and Ionian Islands	15
Gibraltar, Cadiz, Lisbon, and England	15
Marseilles and England	27
Gibraltar, Cadiz, Lisbon, and England	28
Greece and Ionian Islands	30
Egypt, Syria, and India Sept.	13
Greece and Ionian Islands	15
Gibraltar, Cadiz, Lisbon, and England	19
Marseilles and England	27
Gibraltar, Cadiz, Lisbon, and England	28
Greece and Ionian Islands Oct.	5

	Date.
Egypt, Syria, and India	13
Greece and Ionian Islands	15
Gibraltar, Cadiz, Lisbon, and England	17
Marseilles and England	27
Gibraltar, Cadiz, Lisbon, and England	28
Greece and Ionian Islands - Nov.	1
Egypt, Syria, and India	13
Gibraltar, Cadiz, Lisbon, and England	14
Greece and Ionian Islands	15
Marseilles and England	27
Gibraltar, Cadiz, Lisbon, and England	28
Greece and Ionian Islands	29
Egypt, Syria, and India Dec.	13
Greece and Ionian Islands	15
Gibraltar, Cadiz, Lisbon, and England	19
Marseilles and England	27
Gibraltar, Cadiz, Lisbon, and England	28

Arrive at Malta by French Steamers.

From Alexandria, Constantinople, Dardanelles, Smyrna, Athens, and Syria, the 4th, 14th, and 24th of every month.

From Marseilles, Leghorn, Civita Vecchia, the 7th, 17th, and 27th of every month.

Leave Malta by French Steamers.

For Civita Vecchia, Leghorn, and Marseilles, the 5th, 15th, and 25th of every month.

For Syra, Athens, Smyrna, Dardanelles, Constantinople, and Alexandria, the 7th, 17th, and 27th of every month.

A letter directed to Egypt being put into the post at Malta is sent by the next English packet to Alexandria, but not by the French; so that if you wish it to go by the latter it must be sent to the office on the arrival of that packet.

The post leaves Alexandria for Cairo every Monday, Wednesday, Friday, and Saturday at seven in the evening, and returns from Cairo on the same days and at the same hours. It arrives on the 4th day; but the Pasha's post, which goes every day except Friday, takes 36 hours.* It

* See p. 188. on the Routes by land to Alexandria.

is only as a favour that Europeans are allowed to forward letters by this conveyance; and all those intended for Malta, and other places out of Egypt, must be inclosed to some one at Alexandria, who will forward them and pay the postage. A single letter is charged to Malta 2½ piastres.* The letters are carried by men on foot, who are relieved at every telegraph. The telegraphs belong exclusively to the Government, and the only use of them permitted to us is to announce the arrival of the Indian steamers. The East India Company's post goes from Alexandria to Nigéeleh in 24 hours, and thence to Cairo in 21 more, on donkeys; — a total of 45 hours. It crosses the Rosetta branch at Nigéeleh; the Pacha's post at Zowyet el Bahr.

There is only one post-office in Egypt, which is at Alexandria. Letters to England (which need not be prepaid) can be sent to Alexandria, and forwarded without difficulty; but those for Malta and other parts of the Mediterranean, which require the postage to be paid, must be sent to some one in Alexandria, who will pay them there, as this cannot be done at Cairo.

Those for Germany, and inland places in Europe, must be sent to some house at Marseilles, in order that they may be there prepaid and forwarded, as this is not to be done in Egypt.

The following is a copy of the notice in the British Government Packet Office at Alexandria: —

"Mails are made up at this *office only* for the following ports in the Mediterranean by H. M.'s packets, namely, Malta, Gibraltar, Syra, and Marseilles; and all letters for these ports (excepting Marseilles) must be prepaid at the following rates, or cannot otherwise be forwarded: —

	s.	d.	
not exceeding ½ an ounce -	0	6	
1 ounce - -	1	0	
2 ounces - -	2	0	
3 ounces - -	3	0	and so on."

While on the subject of letters to and from Egypt and India, it may not be amiss to add the following notice issued

* Travellers are sometimes made to pay 5 and 10 piastres for a letter from Cairo to Malta.

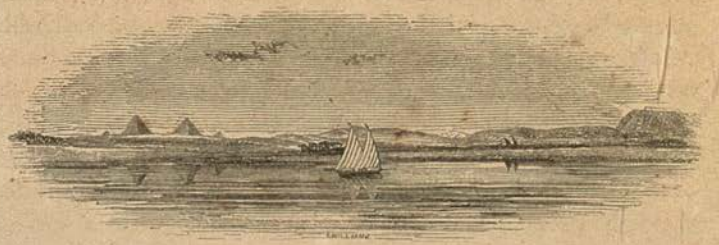
from the post-office in London, in September 1842, respecting the mode of sending letters *from England*:—"Many mistakes having occurred with letters and papers addressed to India, Malta, the Ionian islands, Greece, and Alexandria, it is requested that all letters and papers intended to be sent by the route of Falmouth shall be marked 'viâ Falmouth;' if not so marked, they will be retained and sent by the India and Malta mail, which is conveyed under the new Convention through France, and forwarded from Marseilles in British packets once a month. Those letters and papers intended to be sent to India, Malta, the Ionian Islands, and Alexandria, viâ Marseilles, by the French packets sailing from that port on the 1st, 11th, and 21st of the month, in the ordinary French mail from London, should be addressed 'by the French packet.' Letters to and from Malta, the Ionian Islands, and Alexandria, are charged 1*s.* 8*d.* each, and to and from India 2*s.* 8*d.*, newspapers 2*d.* each; which postage must be prepaid."*

NEW REGULATIONS RESPECTING THE OVERLAND ROUTE TO INDIA.

I have mentioned in the foregoing pages the regulations established by Messrs. Hill for the overland communication between England and India, and the transit of passengers through Egypt. Since they were written, the management has fallen into the hands of the Peninsular and Oriental Steam Navigation Company. I must, therefore, introduce the alterations that have taken place†; and in order to give time for obtaining the necessary information on the subject, I shall put them into the Appendix, to which I refer the reader.

* The postage of letters through France has since been reduced.

† The Mahmoodéëh canal has also been lately opened for boats to pass to and from the Nile.



View of the Pyramids during the inundation, from the fork of the Delta. On the hill to the right is the ruined Pyramid of Aboo-roâsh.

SECTION II.

History of Alexandria and Description of the ancient and modern City.— Remains outside the Town. — Amusements and Sights at Alexandria.— Mahmoodéëh Canal. — Site of Schedia.— Departure from Alexandria by the Canal and the Nile.— Atfeh to Cairo. — Ruins of Saïs. — First View of the Pyramids. — Route by Land from Alexandria to Cairo.—To Rosetta.— Route from Rosetta to Cairo by Water, and from Alexandria to Rosetta, and thence to Cairo.

HISTORY OF ALEXANDRIA.

ALEXANDRIA was founded on the site of a small town called Racôtis, or Rhacôtis, by the great conqueror after whom it received its name.

Its commodious harbour and other local recommendations rendered it a convenient spot for the site of a commercial city, and its advantageous position could not fail to strike the penetrating mind of the son of Philip. It promised to unite Europe, Arabia, and India; to be a successful rival of Tyre; and to become the future emporium of the world.

In the time of the Pharaonic kings the trade of Egypt was confined to the countries bordering on the Arabian Gulf; and if, as is possible, India may be included among the number of those with which the Egyptians traded, either directly by sea, or through Arabia; the communication was maintained by means of that sea, or by land over the Isthmus of Suez. Indeed, I believe that Ænnum (or, as it was afterwards called, Philotera), and the predecessor of Arsinoë, were the only two ports on the Red Sea during the rule of the early Pharaohs;

the small harbours (the *portus multi* of Pliny) being then, as afterwards, merely places of refuge for vessels in stress of weather, or at night during a coasting voyage; and no towns yet existed on the sites of those known in later times as Berenice, Nechesia, and Leucos Portus.

The commercial intercourse with the N. of Arabia, Syria, and the parts of Asia to the N. and N. E. of Egypt, was established by means of caravans, which entered Egypt by the Isthmus of Suez; and it was with one of these, on its way from Syria, that the Ishmaelites travelled, who brought Joseph into Egypt.* They had come "from Gilead, with their camels bearing spicery, and balm, and myrrh, going to carry it down to Egypt;" and this was the same line of route taken by the Egyptian armies on their march into Asia.

The Mediterranean was not used by the Pharaohs for maritime purposes connected either with war or commerce, until the enterprise or the hostility of strangers began to suggest its importance. But such was the jealousy of the Egyptians, that foreign merchants were forbidden to enter any other than the Canopic, of all the seven branches of the Nile; and Naucratis was to them what the factories of a Chinese port have so long been to European traders. It was not until the reign of Apries that ships of war were fitted out upon the Mediterranean, though so long used on the Red Sea. Under that Pharaoh an expedition was sent against Cyprus; and even the Tyrians were defeated in a naval combat† by an Egyptian fleet.

But when the advantages of a more extended commercial intercourse with Europe, and the possibility of diverting the course of the lucrative trade with India and Arabia, from Syria to Egypt, were contemplated, the necessity of a port on the Mediterranean became evident; and the advantages offered by the position of Rhacôtis and the Pharos Isle pointed it out as a proper place for establishing the projected emporium of the East.

* Genesis, xxxvii. 25. 28.—"Then there passed by Midianites, merchantmen; and they drew and lifted up Joseph out of the pit, and sold Joseph to the Ishmaelites for 20 pieces of silver; and they brought Joseph into Egypt."

† Diodor. p. 68. Herodot. 2. 161.

Tradition had fixed on this spot as the abode of the fabulous Proteus*, called by Virgil and others a sea god and prophet, by Herodotus and Diodorus a king of Egypt†; whose pretended appearance under various forms is gravely attributed by Lucian‡ to his postures in the dance, and by Diodorus§ to his knowledge of astrology, or to the supposed custom of the king's assuming various dresses to impose on the credulity of the people. Though, after all these statements, there seems to be only one doubt, which is the greatest fable, the fable or the explanation.

After his conquest of Syria, Alexander had advanced into Egypt, and, by the taking of Memphis, had secured to himself the possession of the whole country. While at Memphis he conceived the idea of visiting the temple of Jupiter Ammon and the African deserts; and with this view he descended the river to the sea. He then followed the coast westward from Canopus, until his attention being struck with a spot opposite the Isle of Pharos, he stopped to examine its position, and the advantages it offered as a naval station. It had been occasionally used as a refuge for ships at a very remote period, and Homer had mentioned it as a watering place at the time of the Trojan war.

According to Strabo, the ancient Egyptian kings, seeing that it was a spot frequented by foreigners, and particularly by Greeks, and being averse to the admission of strangers, stationed a garrison there, and assigned to them as a permanent abode the village of Rhacôtis‖, which was afterwards part of Alexandria.

"The island of Pharos," says the Geographer, "is of oblong form, standing near the shore, and forming by its position an admirable port. The coast here curves into a large bay, with two promontories jutting out into the sea, on

* Homer, Odyss. 4. 355. Virgil gives him the Carpathian sea for an abode, Georg. iv. 387. Lucan, Pharsalia, x. 509., and Claudian, Epithal. Honor. 50.— "Phariumque cubile Proteos."

† Herodot. ii. 112.—"At the time that Menelaus was in Egypt."

‡ Lucian, de Saltatione, p. 106.

§ Diodor. 1. 62.

‖ Rhacôtis or Racôtis, in Coptic Rakôte or Rakôt. It was not "in ruins before the building of Alexandria," as some have supposed. See note *, p. 138.

its eastern and western extremities; between which is the island, furnishing a barrier in the middle of the bay."

This island was afterwards connected with the main land by a dyke, and on a rock close to its extremity was built the famous tower of Pharos. It was the same as mentioned by Homer; and the error respecting its supposed distance from the shore I shall have occasion to mention presently.

Alexander, on arriving there, seeing how eligible a spot this natural harbour offered for building a city, lost no time in making arrangements for its commencement. The plan was drawn out, and Dinocrates*, the architect, was commissioned to build the new city, which, from the king its founder, received the name of Alexandria.

"The future prosperity of this city," continues the Geographer, "is reported to have been foreshown by a remarkable sign, manifested during the operation of fixing its plan. For, whilst the architect was marking out the lines upon the ground, the chalk he used happened to be exhausted, upon which the king, who was present at the time, ordered the flour destined for the workmen's food to be employed in its stead, thereby enabling him to complete the outline of many of the streets. This occurrence was deemed a good omen;" and previous to prosecuting his journey to the Oasis he had the satisfaction of witnessing the commencement of this flourishing city, B. C. 323.† Strabo then enumerates the advantages of its site, and describes the position of some of its public buildings. "It possesses," he says, "advantages of more than one kind. Two seas wash it on both sides, one on the north, denominated the Egyptian, the other on the south, which is the Lake Marea, called also Mareotis. The latter is fed by several canals from the Nile, as well from above as from the sides; and by it many more things are brought to Alexandria than by the sea, so that the port on the lake side is richer than that on the coast. By this, also, more is exported from Alexandria than imported into it,

* Called Dinochares by Pliny, Dinocrates by Ammianus, 22. 16. and Vitruvius, 2. preface; Stasicrates by Plutarch in the life of Alexander; if really the same who proposed to cut Mount Athos into a statue, as stated by Vitruvius, see p. 123.

† Liv. 8. 24.

which any one who has been at Alexandria and Dicæarchia* must have perceived, in looking at the merchant ships trading to and fro, and comparing the cargoes that enter and leave those two ports. Besides the wealth that pours in on either side, both by the seaport and the lake, the salubrity of the air should also be noticed, which is caused by the peninsular situation of the place, and by the opportune rising of the Nile. Other cities situated on lakes have a heavy and suffocating atmosphere during the summer heats, and, in consequence of the evaporation caused by the sun, the banks of those lakes becoming marshy, a noxious exhalation is generated, which produces pestilential fevers; but at Alexandria the inundation of the Nile fills the lake in the summer season, and by preventing its becoming marshy, effectually checks any unwholesome vapours. At that time, also, the Etesian winds†, blowing from the northward and passing over so much sea, secure to the Alexandrians a most delightful summer.

"The site of the city has the form of a (Macedonian‡) mantle§, whose two longest sides are bathed by water to the extent of nearly 30 stadia‖, and its breadth is 7 or 8 stadia, with the sea on one side and the lake on the other.¶ The whole is intersected with spacious streets, through which horses and chariots pass freely; but two are of greater breadth than the rest, being upwards of a *plethrum*** wide, and these intersect each other at right angles.†† Its temples, grand public buildings, and palaces occupy a fourth or a third of the whole extent: for every successive king aspiring to the honour of embellishing these consecrated monuments, added something of his own to the already existing pile. All

* The Greek name of Puteoli, now Pozzuoli.

† Comp. Diodor. 17. 52., who says the streets were so built as to receive those winds; and Ammianus Marcel. 22. 16.

‡ Pliny, 5. 10.

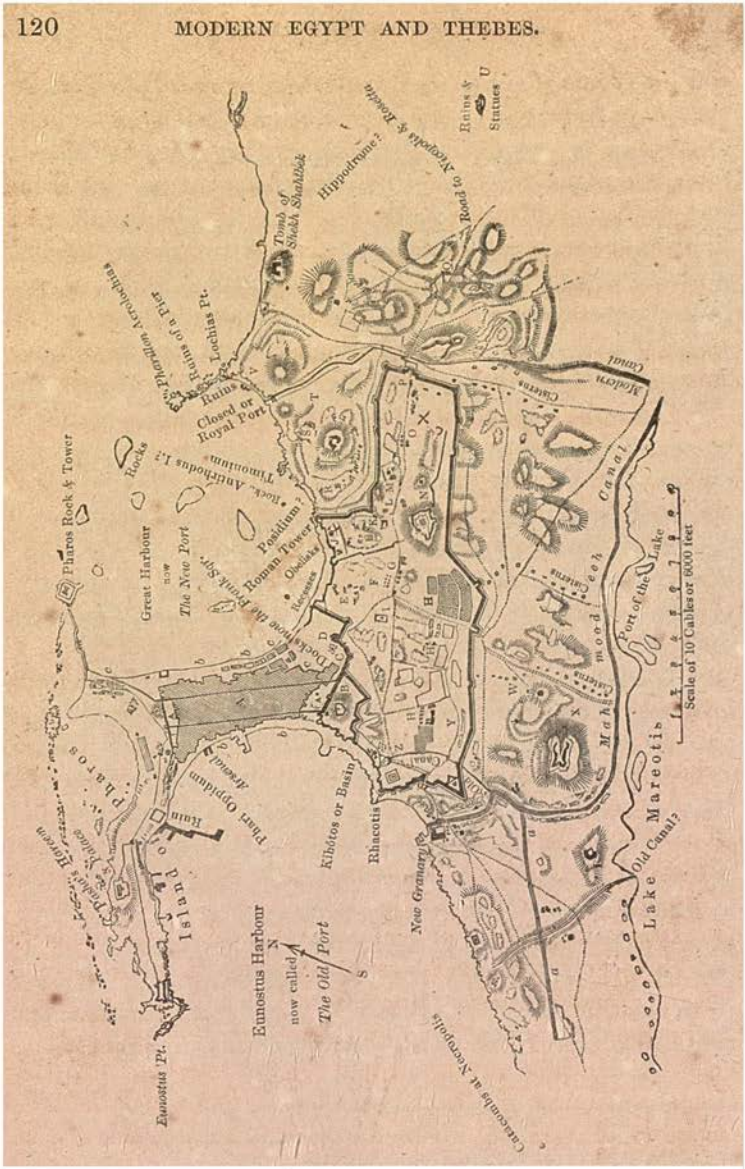
§ Chlamys. Conf. Diodor. 17. 52.

‖ Diodorus gives its length by the street, 40 stadia.

¶ This breadth, the mean of which is about 4575 English feet, would not include Pompey's Pillar. The distance across from the sea to the lake is 6600.

** Or 100 feet, Diod. 17. 52.

†† These as I shall presently show are still traced, as well as this intersection, the street running in a northerly and southerly direction, passing down the present hollow road to the east of Pompey's Pillar.



Plan of ALEXANDRIA, principally from the survey of Capt. W. H. Smyth, R.N.

A A, The Heptastadium, or dyke connecting the island of Pharos with the city.

b b, The modern town.

c c, The Frank quarter.

B, Fort Caffarelli, — perhaps the site of the tower of the Heptastadium — with the corresponding one at the other end.

C, Old gate of the Saracenic walls, removed in 1842.

D, Saracenic tower, where the wall turned off along the site of the docks.

E, Ruins, probably of the Temple of Arsinoë.

F, Mosk of St. Athanasius.

G, Ancient columns.

H H H, Modern villas.

I, Catholic convent.
J to K, Ruins, probably of the Cæsarium, before which the obelisks stood.
L, Greek convent.
M, Large ruins.
From N to V was probably the quarter of Bruchion.
N, Fort Cretin, or Fort Napoleon.
O, Columns and ruins.
P, The Rosetta Gate.
Q, The ancient wall of Alexandria, over which the Rosetta road passes, and near which stood the Canopic gate. Beyond this are the statues discovered by Mr. Harris at U.
R, Ruins: the Emporium (market) probably stood near this, as well as the Museum and Library of the Bruchion.
S, The site of the theatre.
T, Site of the inner palaces?
V, Site of the palace?
W, Pompey's Pillar, erected in honour of Diocletian.
X, Circus, or Stadium.
Y, Site of the Gymnasia? Or at O?
Z, Site of the Sarapeum.
a a, Modern canal for irrigation. The walls enclose what was the Arab city.
Near I is the supposed tomb of Alexander, according to Arab tradition.
Of the Panium, see p. 141.

these parts are not only connected with each other but with the port and the buildings that stand outside of it.

"Part of the palace is called the Museum. It has corridors, a court, and a very large mansion, in which is the banquetting room of those learned men who belong to it. This society has a public treasury, and is superintended by a president, one of the priesthood, whose office having been established by the Ptolemies, continues under Cæsar.

"Another portion of the palace is called *Sôma* ('the body'), which contains within its circuit the tombs of the kings, and of Alexander.* For Ptolemy, the son of Lagus, took the body of Alexander from Perdiccas, while on its removal from Babylon; and having carried it to Egypt, buried it at Alexandria†, where it still remains. But it is no longer in the same coffin; for the present one is of glass, and the original, which was of gold, was stolen by Ptolemy surnamed Cocces (Κοκκης) and Parisactus (Παρεισακτος), though his immediate fall prevented his benefiting by the robbery."

"On the right as you sail into the great harbour are‡ the island and tower of Pharos; on the left, rocks, and the promontory of Lochias, where the palace stands; and, as you enter on the left, contiguous to the buildings at the Lochias, are the inner palaces§ which have various compartments and

* It received its name *sôma* from being the repository of Alexander's *body*. This cannot have been where Arab tradition places the tomb of Iscander or Alexander, lately called into notice by Mr. Stoddart.

† This was done by Ptolemy Philadelphus, the body having been kept at Memphis until the tomb at Alexandria was ready for it. Pausanias, 1. 6, 7.

‡ It is the smaller of the two in reality, and is now called the "New Port."

§ Amm. Marc. 22. 16.

groves. Below these is a secret and closed port, belonging exclusively to the kings, and the Isle of Antirhodus, which lies before the artificial port, with a palace, and a small harbour. It has received this name as if it were a rival of Rhodes. Above this is the theatre, then the Posidium, a certain cove lying off what is called the Emporium, with a temple of Neptune. Antony having made a mole in this part projecting still further into the port, erected at its extremity a palace, which he named Timonium. This he did at the end of his career; when he had been deserted by his friends, after his misfortunes at Actium, and had retired to Alexandria, intending to lead a secluded life there, after the example of Timon. Beyond this are the Cæsarium and emporium (market), the recesses, and the docks, extending to the Heptastadium. All these are in the great harbour.

On the other side of the Heptastadium is the port of Eunostus; and above this is an artificial or excavated one, called Kibôtus (the basin), which has also docks. A navigable canal runs into it from the lake Mareotis, and a small portion of the town extends beyond (to the W.) of this canal. Beyond are the Necropolis and the suburbs, where there are many gardens and tombs, with apartments set apart for embalming the dead. Within (to the E. of) the canal are the Sarapium, and other ancient fanes, deserted since the erection of the temples at Nicopolis, where also the amphitheatre and stadium are situated, and where the quinquennial games are celebrated; the old establishments being now in little repute. The city, indeed, to speak briefly, is filled with ornamental buildings* and temples, the most beautiful of which is the Gymnasium, with porticoes in the interior, measuring upwards of a stade.† There, too, are the courts of law, and the groves; and in this direction stands the Panium, an artificial height of a conical form, like a stone tumulus, with a spiral ascent. From its summit the whole city may be seen, stretching on all sides below it. From Necropolis a street extends the whole way to the Canopic gate, passing by the Gymnasium.

* Ἀναθηματα, not merely those dedicated to religion, but such as serve to ornament a city.

† The stade was about 610 English feet.

Beyond are the Hippodrome and other buildings, reaching to the Canopic canal. After going out (of the city) by the Hippodrome, you come to Nicopolis, built by the sea-side, not less than three stades distant from Alexandria. Augustus Cæsar ornamented this place, in consequence of his having there defeated the partisans of Antony, and captured the city in his advance from that spot."

Pliny*, in speaking of the foundation of Alexandria, says, it was "built by Alexander the Great on the African coast, twelve miles from the Canopic mouth of the Nile, on the Mareotic lake, which was formerly called Arapotes; that Dinochares, an architect of great celebrity, laid down the plan, resembling the shape of a Macedonian mantle, with a circular border full of plaits, and projecting into corners on the right and left; the fifth part of its site being even then dedicated to the palace." This architect is better known by the name of Dinocrates†; and is the same who rebuilt the famous temple of Ephesus, after its destruction by Eratostratus, and who had previously proposed to Alexander to cut Mount Athos into a statue of the king, holding in one hand a city of 10,000 inhabitants, and from the other pouring a copious river into the sea.‡ But the naturalist gives us very little information respecting the public buildings or monuments of the city.

In Plutarch's life of Alexander is a fabulous story of the foundation of Alexandria, related by the people of the place, who pretended its commencement to have been owing to "a vision, wherein a greyheaded old man of venerable aspect appeared to stand before the king in his sleep, and to pronounce these words:—

> Νησος επειτα τις εστι πολυκλυστῳ ενι ποντῳ,
> Αιγυπτου προπαροιθε, Φαρον δε ἑ κικλησκουσι.§
>
> "High o'er the gulfy sea the Pharian Isle
> Fronts the deep roar of disemboguing Nile."

"Upon this, Alexander repaired to Pharos, which was then an island, lying a little above the Canopic mouth of the

* Plin. 5. 10.

† Amm. Marc. 22. 16.

‡ Plutarch calls him Stasicrates, but does not say he was the architect of Alexandria. See Vitruvius, 2. Preface; and above, p. 118.

§ Hom. Od. Δ. 354.

Nile, though now joined to the continent by a causeway. As soon as he saw the commodious situation of the spot opposite the island, being a neck of land of a suitable breadth, with a great lake on one side, and on the other the sea, which there forms a capacious haven, he said, 'Homer, besides his other excellent qualities, was a very good architect,' and ordered the plan of the city to be drawn corresponding to the locality. For want of chalk, the soil being black*, they made use of flour, with which they drew a line about the semicircular bay that forms the port. This was again marked out with straight lines, and the form of the city resembled that of a Macedonian cloak. While Alexander was pleasing himself with his project, an infinite number of birds of several kinds, rising suddenly like a black cloud out of the river† and the lake, devoured all the flour that had been used in marking out the lines; at which omen he was much troubled, till the augurs encouraged him to proceed, by observing that it was a sign the city he was about to build would enjoy such abundance of all things, that it would contribute to the nourishment of many nations. He therefore commanded the workmen to go on, while he went to visit the temple of Jupiter Ammon."

SITE OF THE BUILDINGS AT ALEXANDRIA.

Little can be added to the description given by Strabo of the monuments of Alexandria; but as it is interesting to endeavour to trace their probable position from the remains and mounds that still exist, or from other evidence, I shall mention each singly, and introduce whatever additional information may be obtained from other writers.

The most remarkable objects at Alexandria were the Pharos and the libraries. The former, which was one of the seven wonders of the world, was the well-known tower or

* This is the general appearance of the soil of Egypt, and is repeatedly mentioned by ancient writers; but it could not apply to that of Alexandria, at least at the time he describes, there being as yet no deposit from the river in its immediate vicinity. The subsequent opening of the canal from the Nile brought the rich black soil of its valley to Alexandria for the first time, and that suffices to disprove so idle a tale, were its fabulous character not of itself sufficient.

† Which is not within sight of Alexandria.

lighthouse, whose name continues to be applied to similar structures to the present day. It was a square building of white marble, and is said to have cost 800 talents, which, if in Attic money, is about 155,000*l.* sterling, or double that sum, if computed by the talent of Alexandria.* It was built by order of Ptolemy Philadelphus, whose magnanimity in allowing the name of the architect to be inscribed upon so great a work, instead of his own, is highly commended by Pliny.† The inscription ran in these words: "Sostratus of Cnidos, the son of Dexiphanes, to the Saviour Gods, for those who travel by sea."‡ But, besides the improbability of the king allowing an architect to enjoy the sole merit of so great a work, we have the authority of Lucian§ for believing that the name of Ptolemy was affixed to the Pharos, instead of that of Sostratus, the original inscription having been: "King Ptolemy, to the Saviour Gods, for the use of those who travel by sea." Sostratus, however, to secure the glory to himself in future ages, carved the former inscription on the stone, and that of Ptolemy on stucco, which he placed over it; so that in process of time when the stucco fell, the only record was that of the deceitful architect.

The Pharos itself stood on a rock close to the north-east extremity of the island of the same name, with which it communicated by means of a wall, and the island was also joined to the shore by a large causeway, called from its length of 7 stades, the *Heptastadium.* It was already constructed, as Josephus shows‖, in the reign of the same Ptolemy, which therefore implies that it was the work either of Philadelphus himself, or his father Soter, and not of Cleopatra, as Ammianus Marcellinus supposes¶; who even attributes to the same princess the erection of the Pharos itself. These erroneous notions of the historian may probably have originated in the tradition of some repairs made by Cleopatra, after the Alexandrian war.** The causeway was similar to that of Tyre; and though by connecting the island with the shore, it formed a

* Pliny says, "Octogintis talentis," 36. 12. † Plin. 36. 12.
‡ Σωστρατης Κνιδιος Δεξιφανους, Θεοις Σωτηρσιν ὑπερ των πλωιζομενων. Strabo, 17. p. 544.
§ Lucian, Quomodo Histor. conscribenda, sect. 62.
‖ Jos. Antiq. 12. 2. 13. ¶ Amm. Marcell. 22. 16.
** Strabo, 17. p. 545.

separation between the two ports, it did not cut off all communication from one to the other, two bridges being left for this purpose, beneath which boats and small unmasted vessels might freely pass. The passage of water over it from the shore to the island prevented the application of draw-bridges, the Heptastadium serving as an aqueduct as well as a road to the Pharos; but the mention of the openings* satisfactorily accounts for the difference of name applied to the causeway by ancient writers; some, as Strabo, calling it a mole, and others a bridge, connecting the Pharos with the town.

Strabo, in describing the position of the island and causeway, says, "from the Canopic mouth to Pharos is 150 stadia. Pharos is an island of oblong shape, close to the shore, with which it makes a double port; for the shore here curves into a bay, with two projecting headlands, between which is the island, stretching in a parallel direction with the shore and closing the bay. Of the two extreme points of the island the easternmost is nearest the land, and to the promontory on that side. The latter is called Achrolochias, and forms a port with a contracted entrance. Besides the narrowness of its mouth, several rocks impede the free passage into this port, some below, others above water, which, obstructing the waves as they roll in from the sea, cause a dangerous surf. At the extremity of the island is an isolated rock, with a tower of white stone several stories high, and wonderfully constructed, having the same name as the island;" the building of which has been already mentioned. "The lowness of the coast, the absence of all other harbours on either side, and its numerous reefs and shoals, pointed out the necessity of such a signal to enable sailors to enter the port. The western one, it is true, is not of easy access, but it does not require the same caution. It is called the Port of Eunostus, and lies before the artificial and closed port.† That whose entrance is from the Pharos tower is called the great harbour.

"The two ports are contiguous to each other in the bay,

* I am almost disposed to use the word *archways*, as I have no doubt the bridges were of that construction.

† He probably here means that of Kibôtus.

and separated by the dyke* called the Heptastadium, which extends from the land to the western part of the island, leaving only two navigable passages into the Port of Eunostus, covered by a bridge. Indeed it was intended, not only as a mode of communication with the island, but also as an aqueduct when that spot was inhabited. For at the time of the war with the kings of Egypt, Cæsar desolated it; and since that, a few mariners alone have lived near the tower. The great harbour is not only well protected by the dyke, and its natural position, but is so deep that the largest vessels may lay close to the steps, and it is divided into several parts."

After the description of Strabo, as well as other writers, it is singular that so great a mistake should have been made respecting the position of the Isle of Pharos, and its distance from the shore. This was owing to the misinterpretation of the "Αιγυπτου προπαροιθε," of Homer, and it has continued to be repeated even to the present day. Having already had occasion to mention and explain it, I shall introduce what I before observed† on the subject, to show that the following expression of the poet, "the distance of the isle of Pharos from Αιγυπτος was as much as a vessel with a fair wind could perform in one day," refers to the *river*, and not to the *coast of Egypt*. "For, a very imperfect acquaintance with the situation of that island, and the nature of the ground, on which Alexandria is built, ought to have prevented so erroneous a conclusion: and if we readily account for the misconstruction of the Αιγυπτου προπαροιθε‡ of the poet, we are surprised at the notion which extends the river and its alluvial deposit over the spot occupied by that city, which was at no period beneath the level of the rising Nile. And if a certain deposit does take place in the harbour of Alexandria, it is very trifling, and by no means capable of having united the Pharos to the shore. This was done artificially by means of the Heptastadium§, whose increased breadth, owing to many

* This I conceive to be the meaning of Strabo.

† See my "Ancient Egyptians," vol. i. p. 78.

‡ Hom. Odyss. Δ. 355. By the harbour and fresh water at the Isle of Pharos, Homer evidently alludes to the site of modern Alexandria, close to the island. See Diodor. 1. 31.

§ See Amm. Marcell. 22. p. 342. Cæsar de Bell. Civ. 3., at the end. Joseph. Antiq. 12. 2. Strabo, 17. p. 545.

subsequent additions from the accumulation of ruined buildings, now forms the base of the chief part of the modern city." The name of this causeway was derived from its length of 7 stadia, about $\frac{3}{4}$ of a mile, or 4270 English feet, which was at that time the distance from the shore to the island. "Ancient Alexandria, the successor of the town of Rhacôtis, stood on the *rock* of the Libyan desert, which was then, as it still is, beyond the reach and above the level of the inundation: and the distance from the *line of the coast* to the *rock* of the Pharos Isle is still the same, as in the days of Homer. The error respecting its having been a day's journey from Egypt originated in the misinterpretation of the word Αιγυπτος, which is used by the poet to designate both the Nile and Egypt: and that the river was so called in ancient times is testified by Diodorus, who states that Nileus, one of the early monarchs of the country*, transferred his name to the stream, which previously bore that of Ægyptus."† Arrian‡ again justly observes "that the river, now called by the Egyptians and others Nile, is shown by Homer to have been named Ægyptus, when he relates§ that Menelaus anchored his fleet at the mouth of the Ægyptus;" and the mere inspection of the verse to which he alludes suffices to prove his remark to be correct. It is then to the Nile, not to the coast of Egypt, that Homer alludes; and thus the argument derived from his authority must cease to be brought forward in support of the great encroachments of the Delta, and of the constant advance of the land into the receding sea.

Pliny‖, and numerous ancient as well as modern authors, have been led into this error; and it is singular that Arrian¶ should be the only one to perceive and point out the evident meaning of the poet.

* Diodorus places him as the predecessor of Chembres, who he says erected the great pyramid, i. 63.

† Manetho says Egypt took its name from Sethosis, who was also called Ægyptus, and was brother to Armaïs. Josephus contra Apion, lib. 1. c. 15. Aulus Gellius tells us Egypt was formerly called Aeria, 146. Diodor. 1. 19. Amm. Marcell. 22. p. 333.

‡ Arrian, Exped. Alex. lib. 5 and 6.

§ Odyss. Δ. 477. and Ξ. 257.

Πεμπταιοι δ' Αιγυπτον ευρρειτην ικομεσθα,
Στησα δ' εν Αιγυπτῳ ποταμῳ νεας αμφιελισσας.

‖ Plin. 5. 31. and 13. 11.

¶ Arrian, Exped. Alex., lib. 5 and 6.

The old lighthouse of Alexandria still occupies the site of the ancient Pharos. On that rock, at the eastern point of the island, to which it is joined by a wall, Pococke thought he could perceive in the water, when the sea was calm, some columns and other fragments of masonry, once probably a part of that renowned building. The form of the Heptastadium is no longer perceptible, in consequence of the modern buildings having encroached upon it; but its length of 7 stadia, or, as Cæsar* reckons, 900 paces†, may be readily made out, in measuring from the old Saracenic wall behind the Frank quarter. And, though its breadth has been greatly increased by the accumulation of earth on which the modern town stands, I believe that a line drawn from the site of that wall, or from Fort Caffarelli, to what was properly the island of Pharos, would mark its exact position.

The Library was first established by Ptolemy Soter, as well as the Museum. The latter was a sort of academy (as we have seen from Strabo's account), where men of science and literature devoted themselves to learned pursuits, as in similar institutions of modern Europe. It was maintained at the public expense, and to it was attached the famous Library, which, from the many additions made by the Second Ptolemy, contained at his death no less than 100,000 volumes, increased by his successors to seven times that number. No pains were spared in adding to this collection. A copy of every known work was reputed to be deposited there, and it was amongst them that the Septuagint translation of the Bible, made by order of Ptolemy Philadelphus‡, was placed. Of the arrangements respecting this translation, and the reception of his countrymen, Josephus gives an interesting account; but always ready to show the great importance of the Jews, he forgets probability in this as in many other instances, and informs us that each of the seventy-two interpreters received three talents. This, if computed in Alexandrian money, amounts to 3100*l.* sterling, making

* Cæsar, Bell. Civ. lib. 3. at the end.

† Ammianus Marc. says 1000 paces or 1 mile, and relates a tale of the Rhodians having a claim on the island, which was removed by joining it to the land. It seems that in old times, when they found islands at sea, they claimed them as we do now.

‡ Josephus, Antiq. 12. 2. 13.

a total of 223,200*l.*; a sum which not even the supposed munificence of a Ptolemy can render credible; and some are inclined, as Prideaux, to compute the amount still higher, even at two millions of our money.

Nor does it appear that the Ptolemies were always so liberally disposed, or so scrupulous in their way of obtaining additions to their library; and though they spared no expense in sending proper persons into distant countries to purchase books, much tyranny and injustice were resorted to, when they could bring their possessors within their reach, or when other states were generous enough to send them an original work. All books brought into the country were seized, and sent to the Library; not because forbidden, as in Italy, where the government sees in them an enemy to the morals of the people, or to its own security; but, because they were wanted by the royal collector; and, as soon as they had been transcribed, the *copies* were returned to the owners, the originals being deposited in the library. Ptolemy Euergetes even went so far as to borrow the works of Æschylus, Sophocles, and Euripides from the Athenians, and only returned the copies he had caused to be transcribed in as beautiful a manner as possible, presenting them, in lieu of the original, 15 talents, or about 2906*l.** sterling.

Such selfish and unjust measures as these, doubtless, deserve our censure; but we cannot refuse due praise to the liberality of those princes in the formation of so useful an institution: and we are surprised to find a sensible man like Seneca refusing them the merit they deserve, and disapproving of the praise bestowed upon that monument of regal munificence.† "Some," he says, "may have praised it, like Livy, who calls it a great proof of the taste and industry of kings. But it was attributable neither to taste, industry, nor studious enjoyment; nay, far from studious, for it was not collected for study, but for display." "Seneca," as Rollin observes, "must have been dreadfully out of humour, when he wrote this misplaced censure on a work so creditable to the taste of the Ptolemies;" for, even if he looked upon it as a mere mania for collecting, which increased with

* Rollin, An. Hist. vol. vi. l. 17. c. 2. s. 3. p. 29.
† Seneca, Tranq. Anim. c. 9.

the increase of the collection, it would be the excusable consequence of an interest common to all who take a pride in any favourite object, which often accompanies, without necessarily taking the place of, the original motive. But Seneca is not alone in attributing the motive of its founder to a mere love of possessing the largest collection; and whilst Vitruvius praises "the Attalic kings for their philological taste" in making the library of Pergamus, he considers the wish on the part of Ptolemy to have been only excited by an envious feeling of rivalry.* Indeed, since we know that the Ptolemies forbade the exportation of the papyrus, for the despicable reason of preventing the increase of the Pergamus library, we cannot deny the selfishness of those princes; and while we regret that the envious imitator should have obtained the merit due to the originator of so valuable an institution, we may remember that the name *parchment* (*Pergamena*) records the cause as well as the nature of this invention of Eumenes.†

Of the 700,000 volumes, 400,000 appear to have been in the library of the museum, which was in a quarter of the city called the Bruchion; and the remaining 300,000 in another library, which was built long after, and attached to the temple of Sarapis. It hence obtained the title of the sister ‡ library, and it was here that the 200,000 volumes belonging to the kings of Pergamus, presented to Cleopatra by Marc Antony, were deposited. These are the two public libraries mentioned by Epiphanius.

The library of the museum was unfortunately destroyed during the war of Juliar Cæsar with the Alexandrians. § For, in order to prevent his aggressors cutting off his communication with the sea, being obliged to set fire to the Egyptian fleet ‖, the flames accidentally caught some of the houses on the port, and spreading thence to the quarter of the Bruchion, burnt the library, and threatened destruction to the whole of the museum and the adjoining buildings.

* See Vitruvius, 7. Preface.
† See my "Ancient Egyptians," vol. iii. p. 151.
‡ Or, according to some, "*daughter*."
§ Plutarch's Life of Cæsar.
‖ Cæsar, Civ. War, 3. 92. Plutarch says his *own fleet*, to prevent its falling into the enemy's hands; which is improbable.

The museum itself escaped, but the famous library, consisting of 400,000 volumes*, which had cost so much trouble and expense for ages to collect, was lost for ever; and in it doubtless some very valuable works of antiquity, many of whose names may even be unknown to us. The collection in the Sarapion was also exposed to severe losses, at a subsequent period, during the troubles that occurred in the Roman empire. Many of the books are supposed to have been destroyed on those occasions, particularly at the time when the Sarapion was attacked by the Christians; and Orosius† says he was at that time a witness of its empty shelves. We may, however, conclude that these losses were afterwards in some degree repaired, and the number of its volumes still farther increased; though later contributions were probably not of the same importance as those of an earlier period: and Gibbon goes so far as to suppose that if the library was really destroyed by Amer‡, its contents were confined to the productions of an age when religious controversy constituted the principal occupation of the Alexandrians. "And," adds the historian "if the ponderous mass of Arian and monophysite controversy were indeed consumed in the public baths, a philosopher may allow, with a smile, that it was ultimately devoted to the benefit of mankind." But, notwithstanding the injuries sustained by the Sarapion, during those tumults which ruined so many of the monuments of Alexandria§, which converted every public building into a citadel, and subjected the whole city to the horrors of internal war, many, doubtless, of the ancient volumes still remained within its precincts; and the Caliph Omar will for ever bear the odium of having devoted to destruction that library, whose numerous volumes‖ are said to have sufficed for six months for the use of the 4000 baths of this immense city.

It is related of John the Grammarian, the last disciple of Ammonius, surnamed Philoponus from his laborious studies of grammar and philosophy, that having been ad-

* Seneca de Tranq. Animi. 9. p. 683. † Orosius, lib. vi. 15.
‡ See Gibbon's Dec. and Fall, ix. p. 439. and v. p. 112.
§ Am. Marc. 22. 16.
‖ For the comfort of the bathers we may hope that the many thousand *parchment* volumes were not applied to this purpose.

mitted to the friendship of Amer*, the lieutenant of the Caliph Omar, he took advantage of his intimacy with the Arab general to intercede for the preservation of the library of the captured city, which "alone, among the spoils of Alexandria had not been appropriated by the visit and the seal of the conqueror. Amrou (Amer) was inclined to gratify the wish of the Grammarian, but his rigid integrity refused to alienate the minutest object without the consent of the Caliph; and the answer of Omar, inspired by the ignorance of a fanatic, 'if these writings of the Greeks agree with the Book of God, they are useless, and need not be preserved; if they disagree, they are pernicious, and ought to be destroyed,'"† doomed them to destruction. Such was the sentence said to have been pronounced by the impetuous Omar. The Moslems, however, to this day, deny its truth; and Gibbon observes that "the solitary report of a stranger (Abulpharagius), who wrote at the end of 600 years, on the confines of Media, is overbalanced by the silence of two annalists of a more early date, both Christians, both natives of Egypt, and the most ancient of whom, the patriarch Eutychius, has amply described the conquest of Alexandria." But the admission of some Arab writers, cited by the learned De Sacy in his notes on Abdal-Latif‡, seems to confirm the truth of Omar's vandalism: the authorities of Makrizi and Abdal-Latif are of considerable weight, notwithstanding the silence even of cotemporary Christian annalists; and while we regret the destruction of this library, we may wish, with M. Rey Dussueil, that the capture of Alexandria had not happened half or a whole century later; when, instead of destroyers, the Arabs assumed the character of preservers of ancient literature.

The museum was a noble institution, which tended greatly to the renown of Alexandria; and from which issued those men of learning, who have so many claims on the gratitude and admiration of posterity. It was to this school of philosophy that the once renowned college of Heliopolis trans-

* I have had occasion to explain the orthography of this name in the Historical Notice; sect. VII.

† Gibbon, ix. c. 51. p. 440.

‡ Rélation de l'Egypte, p. 240. Properly Abd-e'Latéef.

ferred its reputation; and that venerable city, which had been the resort of the sages of Ancient Greece, ceded to Alexandria the honour of being the seat of learning, and the repository of the "wisdom of the Egyptians." Science, literature, and every branch of philosophy continued to flourish there, for many a generation; foreigners repaired thither, to study and profit by "the instruction of every kind, for which schools were there established*;" and the names of Euclid, Ctesibius, the two Herons, Clemens, Origen, Athanasius, Ammonius, Theon, and his daughter Hypasia, shed a brilliant lustre over the capital of the Ptolemies.

But however respectable the learning and scientific acquirements of the philosophers of Alexandria, during the early periods of its history, the same credit does not attach itself to the speculations of later times; and philosophy became at one time encumbered with a mass of wild fancy, as senseless, as it was injurious to the world. Nor was Alexandria less noted, after the introduction of Christianity, for speculative doctrines and religious controversy; and the conduct of some of the early Christian primates of that city reflects no honour on the community, of which they were the most conspicuous, though not the most worthy members. Still, that seat of learning retained some remnant of its pristine excellence, even amidst the tumults produced by bigotry and sedition; and the schools of astronomy, geometry, physic, and various branches of science maintained their reputation till the period of the Arab conquest.

The museum stood, as already stated, in the quarter of the Bruchion. According to Strabo, it was a very large building, attached to the palace, surrounded by an exterior peristyle, or corridor for walking; and it is probable that the philosophers frequently taught beneath this covered space, as in the stoa of Athens, or in the grove of Academus. It is difficult now to point out its exact site: it was probably near the modern branch of the canal, that runs past the Rosetta Gate to the sea; the Bruchion comprising the whole space on every side of it, as far at least as the Cæsarium.

The Cæsarium, or temple of Cæsar, is marked by the two

* Strabo, l. 14. p. 463.

obelisks called Cleopatra's Needles*, which Pliny† tells us "stood on the port at the temple of Cæsar." Near this spot are what is called the Roman tower, and to the eastward the vestiges of buildings, which still bear the name of the palace; and Strabo says, the palace ‡ of the kings was situated on the point called Lochias, on the left of the great harbour, which is the same as the headland behind the modern Pharillon. Other palaces, called the inner, were on the left, entering from the sea, connected with the former, and having numerous apartments and groves, below which was a private port belonging exclusively to the sovereign. The tombs of the kings, also, stood in this district, and formed part of the palace under the name of "*Sôma.*" In this enclosure the Ptolemies were buried, as well as the founder of the city, whose body having been brought to Egypt, and kept at Memphis while the tomb was preparing, was taken thence to Alexandria, and deposited in the royal cemetery. Strabo mentions§ the removal of the original gold coffin in which it was buried, and the substitution of another of glass, in which it was seen by Augustus; who, to show his respect for the memory of so great a man, adorned it with a golden crown, and strewed it with flowers.‖

Arab tradition has long continued to record the existence of the tomb of Alexander; and Leo Africanus¶ mentions "a small edifice standing in the midst of the mounds of Alexander**, built like a chapel, remarkable for the tomb, where the body of the great prophet and king, Alexander, is preserved. It is highly honoured by the Moslems; and a

* The Arabs give them the name of Mesellet Pharaoon, "Pharaoh's Packing Needle," which is applied to all obelisks. The traditions of later periods of the Roman empire, and of a subsequent time, seem to have attributed many things at Alexandria to Cleopatra; as, in former times, the most remarkable objects at Thebes were assigned to Memnon.

† See above, p. 122.

‡ See Lucan's description of the palace, Pharsal. x. 111. and following lines.

§ See above, p. 121.

‖ Sueton. Octav. s. 18. "Conditorium et Corpus Magni Alexandri, cum prolatum e penetrali subjecisset oculis, corona aurea imposita ac floribus aspersis veneratus est."—Comp. Virgil, Æn. vi. 884.

——— manibus date lilia plenis;
Purpureos spargam flores.

¶ Leo Afric. viii. p. 263 ** He does not say *in* the mosk.

great concourse of strangers from foreign lands, who, with feelings of religious veneration, visit this tomb, often leave there many charitable donations."*

The sarcophagus, said to have been looked upon by the people of Alexandria as the tomb of Iscander†, was taken by the French from the mosk of Athanasius‡, and is now in the British Museum. That it is what the Arabs believed to be of the Greek conqueror seems sufficiently evident, but neither their authority nor probability suffice to establish its claims; and the hieroglyphic legends, containing the name § of an Egyptian Pharaoh, prove it to have belonged to king Amyrtæus. It is not from the fact of Alexander's body having been deposited in a glass coffin that the claims of the breccia sarcophagus‖ may be questioned,—as the glass (like the golden) case was doubtless placed in an outer one of stone; but the improbability consists in the body of so great a king, the founder of the city, having been deposited in a borrowed sarcophagus, at a time when the art of sculpture and of cutting hard stones were as much practised as at any previous period; and Ptolemy Lagus had at his command all the workmen of the country. Nor is it to be supposed that a Pharaoh's body would have been deprived of its resting-place, to make room for that of a Greek monarch; and the violation of the tombs, which could not have happened in secret, when

* I since hear that Mr. Stoddart has found the building traditionally reported to be the tomb of Alexander, amidst the mounds of the old city. It resembles an ordinary Shekh's tomb, and is near the bath to the west of the road leading from the Frank quarter to the Pompey's-Pillar-Gate. But its position does not agree with the "Soma," according to Strabo's account; and the authority of Arab tradition cannot always be trusted.

† Alexander. The Arabs mistaking Al for the article, suppose the name to be simply Scander, or with the prefixed vowel, for euphony, Iscander.

‡ Dr. Clarke, vol. v. c. 7. p. 334. Marked F in the plan.

§ Mr. Tomlinson doubts this being the name of Amyrtæus, and supposes it of another king, who was connected with Sheshonk and Osorkon. But it is evident that the name he gives from the British Museum is of a totally *different person;* I therefore regret that I cannot subscribe to his opinion. I may also observe that it is not the prenomen of a *king*. See Trans. Roy. Soc. of Literature, vol. ii. p. 457. This Pharaoh, Aomahorte (or Amyrtæus) reigned *after* Darius, as we know from the sculptures at the Great Oasis.

‖ This word, as I have before observed, applied to the repositories of the Egyptian dead, is the greatest misnomer, implying, as it does, the *destroyer* of the body, or "flesh-eater;" but it has now become of common use, and it would be late to substitute the more appropriate name *soros*. The stone (lapis azzius, from Assos in Mysia,) of which sarcophagi were made, destroyed the body in 40 days.

such large sarcophagi were removed from them, was more likely to take place under the Arabs than the Greek kings.

The island of Antirhodus, situated before the artificial harbour, with its palace and port, is supposed by Pococke to have been entirely destroyed by the sea, and to have stood opposite the two obelisks.

The same learned traveller also conjectures that on a hill above this, now called Kom Dimas, near the Rosetta Gate, was the theatre. In the immediate vicinity was the Posidium, apparently a part of the city, on a cove, containing the Temple of Neptune, whence it derived its name. It extended from the emporium or market-place; and before it Antony built the Timonium, so called from his intending it as a place of retirement after the battle of Actium, where, like the misanthropic Timon of Athens, he might shun the world, and lead a life of perfect seclusion. It was in going thence towards the west, that you came to the Cæsarium and Emporium, and the recesses; beyond which were the docks, extending even to the Heptastadium.

The site of the first of these I have noticed. The market was probably to the east of the obelisks; the Timonium, at the projecting point between the obelisks and the small canal to the north-east; and the docks occupied what is now the great square of the Frank quarter, which stands on ground reclaimed from the sea.*

On the west side of the mole or Heptastadium, was the port of Eunostus, now called the old harbour; and an artificial one above it called the Cibôtus†, or basin (chest), with its docks, doubtless occupied the spot to the south-west of the modern Fort Caffarelli. Beyond this was the canal leading to the Mareotic Lake. The limits of the city extended a very short distance farther to the west of the canal, beyond which were the suburbs and Necropolis, with many gardens, occupying the space between the modern canal and the catacombs. Within the city, and on the eastern side of the canal, stood several ancient temples, most of which were neglected in Strabo's time, in consequence of the erection of others at Nicopolis. There also was the Sarapion, or Sera-

* See below, p. 166.

† Or Kibôtos.

peum, founded by Ptolemy Soter, as reported by Plutarch and others, for the reception of the statue of Sarapis*, a foreign deity, whose worship was introduced from Sinope. It stood in that part of the city which had formerly been occupied by Rhacotis†, the predecessor of Alexandria, and was embellished with such magnificence, that Ammianus Marcellinus pronounces it unequalled by any building in the world, except the Capitol at Rome. It appears not only to have contained the temple of the deity, but to have consisted, like the museum, of several distinct parts, as the library already mentioned, and peristylar halls‡, adorned with beautiful works of art.

Of the introduction of Sarapis into Egypt, Plutarch § gives the following account: "Ptolemy Soter had a dream, in which a colossal statue, such as he had never seen before, appeared to him, commanding him to remove it as soon as possible from the place where it then stood, to Alexandria. On awaking, the king was in great perplexity, not knowing where the statue was. Sosibius, however, who was a great traveller, declared he had seen one answering its description at Sinope. Soteles and Dionysius were, therefore, sent thither, and with much difficulty succeeded in bringing the statue to Egypt. Timotheus ‖, the interpreter, and Manetho the Sebennite, as soon as it arrived, and was shown to them, concluded, from the Cerberus and dragon, that it represented Pluto, and persuaded the king that it was no other than Sarapis. For it was not so called at Sinope; but, on its arrival at Alexandria, it obtained the name of Sarapis, which, with the Egyptians, answers to Pluto. The observation of Heraclitus, the physiologist, that Hades (Pluto) and Bacchus are the same, leads to a similar conclusion; Osiris answering to Bacchus, as Sarapis to Osiris,

* This is evidently the proper orthography of the name, which is so written in the Greek inscriptions in Egypt, as well as by Strabo, Plutarch, and other authors.

† Tacitus says, "Templum (Serapidis) pro magnitudine urbis extructum loco, cui nomen Rhacotis; fuerat illic sacellum Serapidi (Osiridi?) atque Isidi antiquitus sacratum." Hist. 4. 84. See Ancient Egyptians, vol. iv. p. 365. Clemens says Rhacotis was a promontory.

‡ Amm. Marcel. 22. 16.

§ Plut. de Is. s. 28.

‖ Tacitus says he was an Athenian.

after he had changed his nature; for Sarapis is a name common to all, as those know who are initiated into the mysteries of Osiris. The opinion of such as pretend that Sarapis is no God, but the mere denomination of the sepulchral chest, into which the body of Apis, after death, is deposited, is perfectly absurd. The priests indeed, at least the greatest part of them, tell us, that Sarapis is no other than the mere union of Osiris and Apis into one word*; declaring that Apis ought to be regarded as a fair and beautiful image of the soul of Osiris. For my own part, I cannot but think that this word is expressive of joy and gladness, since the festival which the Greeks call *charmosyna*, or 'the feast of joy,' is by the Egyptians termed *Sarei*."†

A similar account is given by Tacitus, Macrobius, and Pausanias; but Clemens states that the statue was sent by the people of Sinope to Ptolemy Philadelphus, as a mark of gratitude, he having relieved their city from famine by a supply of corn; and some suppose "it was brought from Pontus to Alexandria, in consequence of the great influx of strangers into that city."‡

Whether Sarapis was a foreign deity, or merely an arbitary Greek form of Osiris, the Egyptians themselves never acknowledged him among the gods of their Pantheon, and no temple of Sarapis was ever admitted within the precincts of their cities.§ He was however the principal divinity in Greek and Roman towns, and in later times his worship became more general there than that of any other deity.‖

This temple subsisted long after the introduction of Christianity into Egypt, as the last hold of the Pagans of Alexandria. Nor did it lose its importance, as Strabo would lead us to suppose, from the number of rival temples, or the increasing consequence of Nicopolis; and it continued to be their

* Clemens (Orat. Adhort. p. 21.) also says the name of Sarapis is composed of Osiris and Apis.

† See Ancient Egyptians, vol. iv. p. 360.

‡ Clem. Oratio Adhort. p. 20.

§ The temple of Sarapis mentioned by Pliny at Thebes was not of that deity, but of Amun. Plin. 36. 7. See Macrob. Sat. 1. 4. and Ancient Egyptians, vol. iv. p. 308. 362. In a curious Greek and Phœnician inscription, now at Malta, a man named Sarapion is called Osir-Shamar, and Dionysius is Abd-Osir, "the slave of Osiris."

‖ See Ancient Egyptians, vol. iv. p. 300. *et seq.*

chief resort, until finally demolished by order of Theodosius A. D. 389, when the votaries of the cross entirely subverted the ancient religion of Egypt. The building, and its destruction are thus described by Gibbon.* The temple of Sarapis, "which rivalled the pride and magnificence of the Capitol, was erected on the spacious summit of an artificial mount, raised one hundred steps† above the level of the adjacent parts of the city; and the interior cavity was strongly supported by arches‡, and distributed into vaults and subterraneous apartments. The consecrated buildings were surrounded by a quadrangular portico: the stately halls, the exquisite statues, displayed the triumph of the arts; and the treasures of ancient learning were preserved in the famous Alexandrian library, which had arisen with new splendour from its ashes."

But in progress of time, the animosity of the Christians was directed against this edifice; the "pious indignation of Theophilus" could no longer tolerate the honours paid to Sarapis; "and the insults which he offered to an ancient chapel of Bacchus convinced the Pagans that he meditated a more important and dangerous enterprise. In the tumultuous capital of Egypt, the slightest provocation was sufficient to inflame a civil war. The votaries of Sarapis, whose strength and numbers were much inferior to those of their antagonists, rose in arms at the instigation of the philosopher Olympius, who exhorted them to die in defence of the altars of the gods. These Pagan fanatics fortified themselves in the temple, or rather fortress, of Sarapis, repelled the besiegers by daring sallies and a resolute defence, and by the inhuman cruelties which they exercised on their Christian prisoners, obtained the last consolation of despair. The efforts of the prudent magistrate were usefully exerted for the establishment of a truce, till the answer of Theodosius should determine the fate of Sarapis. The two parties assembled without arms in the principal square; and the imperial rescript was publicly read. But when a sentence of destruction against the idols of Alexandria was pronounced, the

* Gibbon, vol. v. c. 28. p. 108.

† When were the arches built? Was it under the Ptolemies?

‡ Hence the expression "Και συ, Σεραπι, λιθοις επικειμενε." Sibyllina Oracula, 5.

Christians set up a shout of joy and exultation, whilst the unfortunate Pagans, whose fury had given way to consternation, retired with hasty and silent steps, and eluded, by their flight or obscurity, the resentment of their enemies. Theophilus proceeded to demolish the temple of Sarapis, without any other difficulties than those which he found in the weight and solidity of the materials; but these obstacles proved so insuperable, that he was obliged to leave the foundations, and to content himself with reducing the edifice itself to a heap of rubbish; a part of which was soon afterwards cleared away, to make room for a church, erected in honour of the Christian martyrs.... The colossal statue of Sarapis was involved in the ruin of his temple and religion. A great number of plates of different metals, artificially joined together, composed the majestic figure of the deity, who touched on either side the walls of the sanctuary. The huge idol was overthrown and broken to pieces; and the parts of Sarapis were ignominiously dragged through the streets of Alexandria."

The site of the Sarapion was probably on a mound, a short distance to the east of the barracks by the water gate*, below which "*ruins*" are marked in the French plan; and the projecting point of land there was doubtless part of the ancient Rhacotis.

The Panium, described by Strabo as an artificial height, in the shape of a top, resembling a stone mound, with a spiral ascent, and commanding a view of the whole city, was supposed by Pococke to have been marked by a hill within the walls behind the Frank quarter, since occupied by Fort Caffarelli, which is built on ancient substructions. Some have conjectured it to have been the height on which Pompey's Pillar stands, and others have placed it on the redoubt-hill to the west of that monument.

The Gymnasium stood near the street which extended from the western or Necropolis gate to that on the Canopic or eastern side; which were distant from each other 40 stadia, the street being 100 feet broad.† It had porticoes covering the space of an eighth of a mile, of which Pococke conjectures

* Marked Z in the plan.

† Diodor. 17. 52. p. 354.

the granite columns near the main street to be the remains. The Forum he places between this and the sea; and he attempts to fix the site of the Necropolis gate on the south of the present town. The two principal streets are still partially traced, as well as the spot where they intersected one another (as Strabo states) at right angles.* Indeed not only their general direction, but columns and the remains of buildings, seen in several places, suffice to indicate them; but it is difficult to assign a place to any particular edifice in a street, which, as Diodorus observes, was one succession of temples and splendid mansions.

One large building stood to the north of the main street (which is still partly marked by the modern road to the Rosetta Gate), on the north-east of S. Gibarra's Garden, where some very large columns have lately been found; and the Forum or Emporium was perhaps between this and the sea.

The Rosetta Gate is the eastern entrance of the large walled circuit which lies to the south and south-east of the modern town. The space it encloses is about 10,000 feet long, by 3200 in the broadest, and 1600 in the narrowest part. It is a large uninhabited area, whose gloomy mounds are only varied, here and there, by the gardens or villas of the Franks, and other inhabitants of Alexandria. The site of the old Canopic Gate is very different from that of the modern entrance, which lies considerably farther inward to the west. Indeed the circuit has been so much diminished, that the latter stands on what was once part of the street leading to the Canopic Gate, whose site was about half a mile further to the eastward. The wall of the ancient city, on that side, lies under the lofty mounds occupied by the French lines, before the battle of Alexandria; and the remains of masonry, its evident line of direction, and the termination of the mounds of the town in that part, sufficiently show its position.

But we cannot pass beyond the Canopic Gate, without stopping to examine the information derived from Cæsar's

* In re-visiting this spot in 1841, I could, with difficulty, ascertain the place of their intersection, which was very evident in 1822; and the varicus columns then seen in the mounds are now gone.

operations in the Alexandrian war, respecting a portion of the city; which is of considerable interest.

CÆSAR'S WAR WITH THE ALEXANDRIANS.

"Cæsar, on his arrival at Alexandria, finding that the Egyptian army under Achillas had advanced with the view of attacking him, and having only a small force, *retired to the palace*, leaving the rest of the town in the possession of the enemy. Achillas, upon this, attacked it with great vigour, though without effect. But the strongest efforts were made on the side of the harbour. Besides twenty-two guard ships, there were fifty galleys in port, which the year before had been sent to Pompey's assistance, and had returned after the battle of Pharsalia. Cæsar, therefore, to prevent his communication being cut off with the ocean, set fire to those ships * and to all that were in the arsenals; and then passed some troops into the *island of Pharos*. This island is joined to the mainland by *a causeway* 900 paces long, and by a bridge; and in it a town has been built by some Egyptians, who live by the pillage of ships cast ashore in bad weather. Cæsar, perceiving its advantageous situation, landed some troops there, while the enemy were engaged in assailing his position in the town, and seizing the famous *tower*, situated at and commanding the narrow entrance of the port, he *put a garrison into it;* thereby securing a safe reception for the supplies he had sent for, and expected by sea. In the other quarters of Alexandria the fight was maintained with equal obstinacy, and advantage, on both sides; and after a few had been killed in either army, Cæsar secured the most necessary posts, and fortified them in the night. The quarter he occupied was a *small part of the king's* palace, where he was lodged upon his first arrival, adjoining to which is *a theatre*, which served as a citadel, and had a *communication with the port and other arsenals.* These works he afterwards increased, that they might be a stronghold, to prevent his being obliged to fight against his will. In the mean time, he was daily employed in augmenting his defences;

* It was on this occasion that the Alexandrian library of the Bruchion was burnt, which Cæsar does not mention. See p. 131.

and such parts of the town, as appeared less tenable, were strengthened with tortoises and mantelets. Openings were also made in the walls, through which the battering rams might play, and whatever houses were thrown down, or taken by force, were brought within the entrenchments; for Alexandria is almost proof against fire, the houses being all *vaulted* *, and roofed with tiles or stones.

"Cæsar's principal aim was to enclose with works, and separate from the rest of the town, that part where its breadth was diminished by the advance of a morass from the south: first, because the city being divided into two parts, his army would be subject to one command; and secondly, because the workmen could be supported, and assistance be sent from the other part. Above all, he by this means *made sure of water and forage*, the morass serving abundantly to *supply him with both*.

"The Alexandrians were not less active. They shut up all the avenues with a triple wall of squared stones, carried to the height of forty feet; and defended the lower parts of the town with lofty towers, ten stories in height. They had also moveable towers, on wheels, which, as the streets were level, were drawn by ropes from one part to another. During these operations, Achillas was assassinated by order of Arsinoë, the youngest daughter of Ptolemy, and Ganymedes succeeded to the command of the Egyptian army. His first step was to endeavour to cut off the supply of water from the Romans. The canal that fed the cisterns and aqueducts, beneath the houses of Alexandria, passed by that part of the city in the possession of the Egyptians. Ganymedes therefore, having closed all the channels which communicated with his own cisterns, raised the sea water by means of water wheels, and poured it into those which led to the quarter occupied by the Romans. In this dilemma, Cæsar encouraged the drooping spirits of his troops by telling them 'that if they would only dig wells, water could easily be found, *as all sea-coasts naturally abound with fresh springs;* that the sea being open to them, they might fetch it when they chose in their ships, either from *Parætonium*† *on the left*, or *Pharos on*

* Therefore built before Cæsar went to Egypt.

† Now called Baratóon.

the right *; which two places being different ways, the wind could never exclude them from both at the same time; that a retreat was not to be thought of, because it was dishonourable, and because an embarkation would require much time, and be attended with great danger, especially where it must be managed by small boats; that the Alexandrians, an active enemy, thoroughly acquainted with the streets and buildings, would not fail to seize all the advantageous posts, and by possessing themselves of the tops of the houses, annoy them in their retreat, and prevent their getting on board; and that therefore nothing was left but to be of good courage, and hope for victory.' They therefore set about digging wells with great alacrity, and on the very first night succeeded in obtaining an abundant supply of water.†

"The Alexandrians next sought to cut off his communications by sea, and fitted out a new fleet of twenty-two quadriremes and five quinqueremes, independent of open boats. Cæsar had ten four-banked, and half that number of five-banked galleys, and some smaller vessels, mostly without decks. With these the Romans *sailed round Pharos* ‡, and formed in line of battle over against the enemy. Between the two fleets were *certain shoals*, separated by very narrow channels, which are said to be *on the African coast*, as being *in that half* of Alexandria belonging to Africa.

"Both sides waited till their opponents should pass these shallows, as in advancing through them they would fight under a great disadvantage. The Rhodians, with four galleys of Cæsar's fleet, boldly offered to engage the Egyptians and give time for the rest of the ships to pass and form; and with wonderful address, though attacked by so many hostile galleys, they succeeded in preventing any of the enemy running on their broadside, or breaking their oars. In the mean while, the Roman and Egyptian troops, ceasing their attacks, mounted on the house-tops to witness the engagement. Though a seafaring people and with a superior force,

* This would seem to place Cæsar's position in the western harbour.

† In the deserts of Egypt the Romans seem to have dug wells wherever they required water, and they are sometimes of great size and depth, and even cut through the hardest rocks.

‡ Cæsar's fleet had just before gone to the Chersonesus (now Marábut point). Alexandrian War, s. 6.

the Alexandrians were defeated, and fled for shelter *under the mole and forts*, whither the Romans durst not pursue them.

"To deprive them of this resource for the future, Cæsar determined to make himself master of *the mole and island;* for having nearly completed his works within the town, he hoped to be able to defend himself both in the island and the city. Having, therefore, put some troops into boats and small vessels, he sent them against the island, attacking it at the same moment with his fleet by sea. After much difficulty, from the steepness of the craggy shore, the Romans landed; and the Pharians being driven from their ships, fled to their houses. These, though well fortified, did not long resist; therefore, throwing themselves from the mole into the sea, the fugitives endeavoured to swim to the town, notwithstanding the distance, which was upwards of 800 paces.

"Their houses having been plundered and destroyed, Cæsar fortified the *castle at the end of the bridge next to the island*, and placed a garrison in it. This the Pharians had abandoned; but the *other towards the town*, which was much stronger, was still in the possession of the Alexandrians. Cæsar attacked it next day and obliged the garrison to leave it. He also fortified the *bridge* on the side of the enemy; and that part where the *arch** stood, which supported the bridge, serving as a passage for the ships (from one port to the other), was filled up with stones, so that the smallest boat could not pass.

"When this work was nearly completed, the Alexandrians sallied in crowds from the town, and drew up in an open space over against the intrenchment Cæsar had thrown up at the head of the bridge; at the same time the vessels they had been wont to send through the bridge, to set fire to the Roman ships of burden, were ranged along the mole. The Romans fought from the bridge and mole, the enemy from the area overagainst the bridge, and from the ships at the side of the mole. In the irregular fight that ensued, a panic seized some Roman mariners who had landed on the mole, and the soldiers, being thrown into confusion, were obliged to fly to the ships with great loss. The

* "Fornice exstructo, quo pons sustinebatur."

enemy by this success recovered possession of the castle, and secured it by strong works; and having cleared away the stones with which Cæsar had blocked up the port, they re-established the communication as before.

"It was on this occasion that Cæsar was obliged to throw himself into the sea from his sinking vessel, and save himself by swimming to another that lay at some distance.*

"Undismayed by so great a disaster, the Romans stimulated themselves to greater exertions, and the Egyptians could not venture beyond their fortifications. Shortly after this, Mithridates of Pergamus marched into Egypt to assist the Romans; and having taken Pelusium, advanced across the Delta towards the Canopic branch of the Nile. Ptolemy, who had just before been allowed to depart from his captivity in Cæsar's quarters at Alexandria, prepared to oppose him, while Cæsar advanced to join his ally, and the two armies, having engaged, the Egyptians were routed and Ptolemy their king was drowned in the Nile. Discouraged by this victory, the Alexandrians no sooner saw Cæsar reappear before their city, than they submitted to the conqueror, who advanced *through their works into his own quarter of the town.* The eldest son of Ptolemy being dead, he settled the kingdom on the youngest, in conjunction with his sister Cleopatra, and banished Arsinoë from the country."

From the above account it appears that Cæsar's position was on the eastern harbour, that his fleet was there, and that the portion of the town at the southern end of the Heptastadium, as well as that about the Canopic gate, were to the last in the possession of the Egyptians. The mention of the palace and the adjoining theatre, evidently the same that Strabo describes, fixes his position on the coast between the Lochias point and the obelisks; which is confirmed by what Plutarch says of Cleopatra's landing in a small boat in the evening, near the palace, in order to obtain a secret interview with Cæsar; and by Appian's speaking of his "fighting with various success about the palace and the neighbouring shores."†

* The story of his having his commentaries in his hand is constantly repeated, though so improbable. Plutarch only says "many papers."

† Appian. Bell. Civ. ii. 484.

MONUMENTS OUTSIDE THE CANOPIC GATE.

On going out of the Canopic gate, by the Hippodrome, you came to Nicopolis*, distant 30 stadia†, or, according to Josephus, 28‡, from Alexandria. It was here that Augustus defeated the partisans of Antony, whence its name, "the City of Victory." And in order still more to honour that spot, the conqueror adorned it with numerous fine buildings and places of public resort, which induced many persons to prefer it for an abode to Alexandria itself. He also established quinquennial games there, similar to those at another city of the same name built by him in Epirus, to commemorate the victory of Actium.§ It is now marked by an old Roman station, called Cæsar's Camp, and fragments of masonry, columns, and marble-mouldings. The Hippodrome may also be looked for on this side of the town, and S. Mancini thinks that he has traced its figure in the plain beyond the French lines, 2800 metres (nearly $1\frac{2}{3}$ miles) from the Rosetta gate, and about 250 metres from the sea.

There was also a Circus in the vicinity of Pompey's Pillar, which I shall have occasion to mention.

The site of the Canopic canal may be partly found in that of the Mahmoodëëh. It was on the right as you went out of the gate‖, flowing into the lake, and communicating with the town of Canopus. The water that supplied Alexandria was derived by this canal from the Nile, and partly from the rains which fall in winter. But the principal supply was, as may be supposed, derived from the canal, and was preserved in cisterns or reservoirs, constructed beneath the houses. These cisterns were often of considerable size, having their roofs supported by rows of columns, vaulted in brick or stone. Being built of solid materials, and well stuccoed, they have in many instances remained perfect to this day; and some continue even now to be used for the

* Pliny, 6. 23. mentions Juliopolis 2 M. P. from Alexandria. Could it be Nicopolis? "From it," he says, "by the Nile to Coptos is 303 M. P."

† Nearly $3\frac{1}{2}$ miles English at 610 feet to 1 stadium.

‡ Jos. Bell. Jud. 6. 20 stadia are little more than $2\frac{1}{4}$ miles English.

§ Dio Cassius, 51. and Sueton. Octav. 18.

‖ Strabo, 17. p. 550.

same purpose by the modern inhabitants. The water is received into them during the inundation, and the cistern being cleansed every year, previous to the admission of a fresh supply, the water always remains pure and fresh. In some, steps are made in the side; in others, men descend by an opening in the roof, and this serves as well for lowering them by ropes, as for drawing out the water, which is carried on camels to the city.

Reservoirs of the same kind are also found in the convents that stand on the site of the old town: and several wells connected with them may be seen outside the walls, in going towards the Mahmoodéëh canal. They show the direction taken by the channels, that conveyed the water to the cisterns in the town. One set of them runs parallel to the eastern exit of the Mahmoodéëh, another is below the hill of Pompey's Pillar, and another a little less than half way from this to the former line. It was by means of these cisterns that Ganymedes, during the war between Julius Cæsar and the Alexandrians, contrived to distress the Romans, having turned the sea water into all those within the quarter they occupied; an evil which, as we have seen, Cæsar found great difficulty in remedying, by the imperfect substitute of wells.

REMAINS OF ANCIENT ALEXANDRIA.

The most striking monuments of ancient Alexandria are the well-known obelisks, and Pompey's Pillar. The former are the same which, as already shown, Pliny mentions before the temple of Cæsar, and which he supposes to have been cut and sculptured by Mesphres. In this, indeed, he is not far from the truth, since the Pharaoh whose ovals they bear was the third Thothmes; and it is remarkable that the names of two kings who lived about that period, the first and second Thothmes, are written in Manetho's list as Mesphra-Thothmosis. In the lateral lines are the ovals of Remeses the Great, the supposed Sesostris, and additional columns of hieroglyphics at the angles of the lower part present that of a later king, apparently Osirei II., the third successor of the great Remeses.

They stood originally at Heliopolis, and were brought to Alexandria by one of the Cæsars, though fame has attached to them the title of Cleopatra's Needles, with the same disregard to truth that ascribes to her the honour of erecting the Heptastadium and the Pharos. They are of red granite of Syene, like most of the obelisks in Egypt, and about 57 paces apart. The standing obelisk is about 70 feet high, with a diameter at its base of 7 feet 7 inches. Pliny gives them 42 cubits, or 63 feet. One is still standing, the other has been thrown down, and lies close to its pedestal, which stood on two steps, of white limestone; the pedestals of Egyptian obelisks being usually a square dado or die, without any moulding, scarcely exceeding the diameter of the obelisk, and placed upon two plinths, the one projecting beyond the other in the form of steps.

The height of the fallen obelisk, in its mutilated state, is about 66 feet, and of the same diameter as the other. It has been given by Mohammed Ali to the English, who were desirous of removing it to England as a record of their successes in Egypt, and of the glorious termination of the campaign of 1801. The Pacha even offered to transport it free of expense to the shore, and put it on board any vessel or raft which might be sent to remove it; but the project has been wisely abandoned, and cooler deliberation has pronounced, that, from its mutilated state, and the obliteration of many of the hieroglyphics by exposure to the sea air, it is unworthy the expense of removal.

Pococke supposes these obelisks to have stood before the temple of Neptune, but I do not know on what authority. He gives them 63 feet in height.

Another obelisk once stood at Alexandria, erected by Ptolemy Philadelphus at the temple of Arsinoë* his sister†, which was afterwards taken to Rome. It had originally been cut by Nectabis (Nectanebo), and was without hieroglyphics.‡ Maximus, when præfect of Egypt, finding it in

* Commentators suppose that "in Arsinoë positus," should be "in Arsinoëo positus," that is, in the temple of Arsinoë. This temple is mentioned by Pliny 34. 14.

† His sister, and second wife, widow of Lysimachus and of Ceraunus, and mother of his first wife, called also Arsinoë, whom he had repudiated.

‡ "Purum." Plin. 36. 9.

the way of the docks, removed it, and sent it to Rome, where it was put up in the Forum, its apex having been cut off to be replaced with gold, which was never done. Pliny gives it 80 cubits, or 120 feet.

The temple of Arsinoë, as Pliny shows, stood near the docks; and it was here that the celebrated statue of that deified princess was placed by Dinocrates *, which, being made of loadstone, was suspended in the air by equal attraction of the iron that surrounded it. †

Philadelphus had also erected a temple to his father and mother, where their statues, made of gold and ivory, were treated with the honours paid to deities ‡; and Pliny mentions "a statue of topaz § representing the same Arsinoë, and measuring 4 cubits, which was put up in what was called the golden sanctuary." ‖

Just beyond the obelisks to the E. was an old round tower, forming the corner of the wall, at the point where it turns off to the southward. It was called the "Roman tower," though, from its position and style of building, I should rather attribute it to an early Saracenic age. A drawing of it is given in the great French work.

Pompey's Pillar stands on an eminence about 1800 feet to the south of the present walls. It consists of the capital, shaft, base, and pedestal, which last reposes on substructions of smaller blocks, once belonging to older monuments, and probably brought to Alexandria for the purpose. On one I observed the name of the Second Psamaticus. A few years ago curiosity had tempted the Arabs and some Europeans to dig into, and pick out the cement that united those stones, which might have endangered the safety of the column, had not the Pacha ordered the holes to be filled up with mortar, to check the curious.

* According to another reading, "*Dinochares*, Architectus Alexandriæ."

† Or probably an iron statue, kept in its place by magnets. Plin. 34. 14.

‡ Theocrit. Idyll. 17. 123.

Ματρι φιλᾳ και πατρι θυωδεας εισατο ναως,
Εν δ' αυτως χρυσῳ περικαλλεας ηδ' ελεφαντι
Ιδρυσεν παντεσσιν επιχθονιοισιν αρωγως.

§ Probably of coloured glass. See Ancient Egyptians, vol. iii. pp. 99, 100.

‖ Plin. 37. 8.

Its substructions were evidently once under the level of the ground, and formed part of a paved area, the stones of which have been removed (probably to serve as materials for more recent buildings), leaving those alone beneath the column itself, to the great risk of the monument.

It is to be regretted that the protection of the Egyptian government has not been so far extended to this interesting relic of ancient Alexandria, as to prevent its pedestal and shaft from being defaced by the names of persons who have visited, or of ships that have anchored, in the port, some of which are painted in black letters of monstrous height. One, indeed, to give the *coup de grace*, has been smeared over the Greek inscription on the base; which is the more to be regretted, as the difficulty of decyphering it was already sufficiently great, without the addition of so uncalled for an obstacle.

Nothing can exceed the rage for writing names on the monuments. It is not confined to those of Egypt, but is inflicted upon Greece and other countries, and the columns of the Parthenon at Athens, like those of the Memnonium at Thebes, have been profaned by the silly *affiche* of "Warren's blacking *, and the ordinary notices scrawled by boys in the outskirts of London. Nor is it confined to the English; the names of French and Italians show that they have also the propensity for recording their visits; and the care with which some have engraved their names, and whole sentences, suggests that they must have provided themselves beforehand with instruments for the purpose, and have looked forward to the satisfaction of leaving a well-executed record of their journey. A published list of these memorials, with the number of times each name is repeated, would serve as a good criterion of the vanity of the writers, and serve to promote the object of those, who are so anxious to announce their visits, or visitations, to the monuments they have defaced.

The name given to this column has led to much criticism. Some derived it from Pompaios, as having served for a landmark, and others endeavoured to read in the inscription the

* Somebody having remarked to Theodore Hook that such a sight might be cited as a proof of the progress of civilisation, he replied, "No, the progress of *polish*, if you like."

name of Pompey, instead of Publius. Others, again, erroneously supposed its Arabic title, *Amóod e' Sowári**, to connect it with Severus, and some even attributed it to Julius Cæsar. But the inscription, of which Mr. Salt and I were enabled, with the assistance of a ladder, and by chalking out the letters, to make a complete copy, shows it to have been erected by Publius, the præfect of Egypt, in honour of Diocletian.† The total height of the column is 98 feet 9 inches, the shaft is 73 feet, the circumference 29 feet 8 inches, and the diameter at the top of the capital 16 feet 6 inches. The shaft is elegant and of good style, but the capital and pedestal are of inferior workmanship, and, as has been remarked by Dr. Clarke and others, have the appearance of being of a different epoch. Indeed, it is probable that the shaft is of an earlier time, and that the unfinished capital and pedestal were added to it, at the period of its erection in honour of that Emperor.

On the summit I observed a circular depression of considerable size, intended to admit the base of a statue, as is usual on monumental columns; and at each of the four sides is a cramp, by which it was secured. This is more probable than what I before supposed, that it indicated the position of an equestrian statue; and, indeed, in an old picture or plan of Alexandria, where some of the ancient monuments are represented, is the figure of a man standing on the column.‡ An Arab tradition pretends that it was one of four columns that once supported a dome or other building; but little faith is to be placed in the tales of the modern inhabitants.

That the people of Alexandria should erect a similar monument in honour of Diocletian is not a matter of sur-

* Sari and Sowári are terms applied by the Arabs to any lofty monument of this kind, which is thought to convey the idea of a "*mast.*"

† It is as follows:—

ΤΟΝ ΤΙΜΙΩΤΑΤΟΝ ΑΥΤΟΚΡΑΤΟΡΑ
ΤΟΝ ΠΟΛΙΟΥΧΟΝ ΑΛΕΞΑΝΔΡΕΙΑC
ΔΙΟΚΛΗΤΙΑΝΟΝ ΤΟΝ ΑΝΙΚΗΤΟΝ
ΠΟΥΒΛΙΟC ΕΠΑΡΧΟC ΑΙΓΥΠΤΟΥ
ΕΠΑΓΑΘΩ?

But of the last word, *επαγαθω*, I am not quite certain. I thought I could trace it in smaller characters than the rest. Mr. Salt had doubts.

‡ A picture of this kind was shown to me by Mr. Salt; and I have a copy of another, representing the column with its statue, made by Athanasius, archbishop of Mt. Sinai, dating A.D. 1736.

prise, since he had on more than one occasion a claim to their gratitude, "having granted them a public allowance of corn to the extent of two millions of medimni," and "after he had taken the city by siege, when in revolt against the Emperor, having checked the fury of his soldiers in the promiscuous massacre of the citizens."* To me, indeed, it appears probable that this column silently records the capture of Alexandria by the arms of Diocletian in A. D. 296, when the rebellion of Achilleus had obliged him to lay siege to the revolted city, and the use of the epithet *ανικητον*, "*invincible*," applied to the Emperor, is in favour of my opinion. This memorable siege, according to the historian of the Decline†, lasted eight months; when, "wasted by the sword and by fire, it implored the clemency of the conqueror, but experienced the full extent of his severity. Many thousands of the citizens perished in the promiscuous slaughter, and there were few obnoxious persons in Egypt who escaped a sentence either of death or at least of exile."

In the hollow space to the S. W. of this column is the site of an ancient circus, or a stadium; from which the small fort, thrown up by the French on the adjoining height, received the name of the "Circus Redoubt." According to the plan given of it in the great French work, many of the details of the interior were still visible, and its general form could be distinctly traced. Some may hence infer that the gymnasium stood in this direction; which too, according to Strabo, seems to have been near the Panium; and from its great extent, there is little difficulty in supposing it reached to the N. towards the main street that ran to the Canopic gate, while its E. side extended along the other main street which led from the port to the lake, and which crossed the former at right angles, as already stated. The hollow road to the E. of Pompey's Pillar appears to mark the direction of the street in this part; and if the gymnasium was really here and comprehended the stadium within it, Pompey's Pillar also stood within its extensive limits.

Nothing which remains of Alexandria attests its greatness more than the catacombs upon the coast to the westward.

* See Hamilton's Egyptiaca, p. 403, 404.
† Gibbon, ii. c. 13. p. 134.

The entrance to them is close to a spot once covered with the habitations and gardens of the town, or suburb of the city, which, from the neighbouring tombs, was called the Necropolis. The extent of these catacombs is remarkable; but the principal inducement to visit them is the elegance and symmetry of the architecture in one of the chambers, having a Doric entablature and mouldings, in the best Greek taste, which is not to be met with in any other part of Egypt.*

Tapers, a basket of provisions, and, if the traveller intends to penetrate far into them, a rope, are necessary; and if he wishes to take measurements of the mouldings, a ladder. He may go either by land or water. The distance from the Frank quarter is about 2¾ miles. On the way he will pass several tombs at the water's edge, some of which are below the level of the sea, and having been mistaken for baths have received the name of "*Bagni di Cleopatra.*" If he happens to be remaining on board any vessel in the harbour, he will do well to take advantage of that time to visit them, as it will save a portion of the distance.

Little now remains of the splendid edifices of Alexandria; and the few columns, and traces of walls, which a few years ago rose above the mounds, are no longer seen. A short time since, three granite columns stood on what was once the main street, between the Canopic and Necropolis gate, nearly opposite the mosk of St. Athanasius. The base of another, on the road towards the Rosetta gate, remained in December, 1841, and was then broken to pieces; and the sites of these and others in this desolate area will in a few years be matter of uncertainty, as is that of the intersection of the two main streets, which twenty years ago was distinctly seen, not very far from the Catholic convent, near the Frank Square. Much of course might be done, to ascertain the direction of the streets, the position of the principal buildings, and the general plan of the ancient city, by tracing the form of the substructions, and the sites of the numerous

* Mr. Parke and Mr. Scoles, who visited it in 1823, took very careful elevations of it. There is a portion of a wall at Philæ with Doric triglyphs, and other mouldings. See the plan of the catacombs in Clarke, v. 388.

arched reservoirs, that once formed a sort of subterraneous town, and doubtless took their position from that of the buildings above. But it would be an Herculean labour to remove the mounds, that have accumulated over them, even should they be wanted, to fill up a portion of the neighbouring lake Mareotis.

On the shore are the tombs above-mentioned, and the vestiges of solid substructions, at the eastern and western port; and it is easy to observe from the former, how great a depression of the land has taken place here, many of them being now submerged several feet below the water. This depression of the land is observable in many parts of the Mediterranean; while, in others, great elevations, or gradual upliftings of the ground, are found to have taken place, as at Classe near Ravenna, at Arles, and elsewhere, some of which towns, though once upon the sea, are now as much as a mile inland. The same I have also observed on the Red Sea at Suez, Aboodurrag, and other places on the western coast, where the land, strewed with recent shells, is raised many feet above the reach of the highest seas.

The excavations carried on, amidst the mounds of the old town, now and then bring to light a few relics, as parts of statues, large columns, and remains of masonry, which last, if properly examined and planned at the time, might serve as a guide to the position of its ancient buildings; and whoever has an opportunity would do well to mark the site of ruins wherever they are found.

Behind Signor Gibarra's garden, and towards the E. N. E. of the Greek convent, are some large substructions, with several granite columns of considerable size, evidently belonging to a very fine edifice; and behind Mr. Cosifa's house, at the end of the Frank Square, are other granite columns, of smaller dimensions, some of which are remarkable from being clustered together in threes. These last perhaps belonged to the Temple of Arsinoë, whose obelisk was removed, in consequence of its being in the way of the docks.* There are also some large columns, and extensive brick substructions, as well as stone vaults, at a short distance beyond this spot,

* See above, p. 151.

about 1400 feet to the east of the Saracenic tower, where the basement of a large building is seen, with remains of cisterns once beneath the ground-floor.

About 600 or 700 feet behind the obelisks, and in a line with the wall of the Greek convent, are the vestiges of buildings; and in this spot were found a marble colossal foot, of good Greek workmanship, sent by Mr. Harris to the British Museum, and part of a group, evidently representing a Roman emperor, probably Trajan, with Dacian captives at his feet. From their place behind the obelisk, and the latter group, it may be supposed that the Cæsareum extended to this spot; though from the number of public buildings that stood here it is difficult to fix the precise limits of any one.

At the end of a mound near the road, between the mosk of St. Athanasius and the Fort of Napoleon (or, as some call it, Fort Cretin), the ruins of a palace are laid down in the French plan. About the mouth of the canal that runs into the new or eastern harbour, are fragments of granite and broken columns, with an appearance of a paved street; and the course of this canal runs in great part through the walls and substructions of brick buildings.

Other vestiges of ruins appear to the eastward; and near the coast in that direction, beyond Cape Lochias, are some Arab tombs on an eminence or mound, one of which belongs to a Santon, called Shekh Shahtbek. I there observed a broken sarcophagus and fragments of columns; and below, upon the beach, are masses of an old wall, and remains of what seems to have been a bath. There are also some black stones, apparently marking the existence of a street or causeway, and several channels for water cut in the rock leading to the sea, as well as arched brick-work, and other remains of buildings. The rock is hewn into the form of rooms and channels in several places hereabouts; and just to the W. of the Port Lochias are ruins at the water's edge; and some way beyond the mouth of the canal are remains of buildings, reservoirs, solid masonry, and broken granite columns. It was here that I found the small statue of Harpocrates, now in the British Museum. At the first projecting point to the W. of Cape Lochias, the French have laid down, in their plan of Alexandria, a ruined mole, at

the next the remains of the palace, and then the Roman tower near the obelisks, already mentioned.*

SIZE AND IMPORTANCE OF ALEXANDRIA.

The circumference of ancient Alexandria is said by Pliny† to have been 15 miles, and we have seen that Strabo gives it a diameter of 30 stadia, or, as Diodorus says, a length of 40 stadia. Its population amounted to more than 300,000 free inhabitants‡, "besides at least an equal number of slaves;"§ and we may judge of its magnificence from the fact, that the Romans themselves considered it inferior only to their own capital. Nor were the greatness and flourishing condition of Alexandria of short duration; and even as late as the year 640 A. D., when taken by the Arabs, it was remarkable for its wealth and splendour. "I have taken," says Amer in his letter to the Caliph, "the great city of the West. It is impossible for me to enumerate the variety of its riches and beauty, and I shall content myself with observing, that it contains 4000 palaces, 4000 baths, 400 theatres or places of amusement, 12,000 shops for the sale of vegetables, and 40,000 tributary Jews."‖

The flourishing state of Alexandria, mentioned by Diodorus, refers to the time of Ptolemy Dionysius, in whose reign he visited Egypt; but it was carried to a much higher point under the Cæsars, and the suburbs alone contained the population of a large city. Every thing tended to increase the importance of the place. Commerce was established on a broader basis. The intercourse with Europe was increased to an extent unknown under the Ptolemies, and the boundless dominion of the Romans made it the emporium of the whole world. "In former times," says Strabo¶, "there were not twenty vessels that ventured to navigate the Red Sea, so as to pass out of the straits; but now there are great fleets that make the voyage to India, and to the remotest parts of Ethiopia, returning laden with very valuable cargoes to Egypt, whence they are distributed

* p. 151.
‡ Diodor. 17. 82. p. 355.
‖ Gibbon, ix. c. 51. p. 437.
† Plin. 5. 10.
§ Gibbon, i. c. 10. p. 452.
¶ Strabo, 17. p. 549.

to other places. They are, therefore, subject to a double duty, first upon importation, and then upon exportation; and the duties upon the valuable articles are themselves proportionably valuable. Besides, they have the advantage of a monopoly, since Alexandria is so situated as to be the only warehouse for receiving them, and for transmitting them to other places."

"The lucrative trade of Arabia and India flowed through the port of Alexandria to the capital and provinces of the empire.* Idleness was unknown. Some were employed in blowing of glass, others in weaving of linen; others, again, in manufacturing the papyrus. Either sex, and every age was engaged in the pursuits of industry, nor did even the blind or the lame want occupation suited to their condition. But the people of Alexandria, a various mixture of nations, united the vanity and inconstancy of the Greeks with the superstition and obstinacy of the Egyptians. The most trifling occasion, a transient scarcity of flesh or lentils, the neglect of an accustomed salutation, a mistake of precedency in the public baths, or even a religious dispute†, were at any time sufficient to kindle a sedition among that vast multitude, whose resentments were furious and implacable."‡ The same advantages of position which pointed it out to the discerning eye of Alexander, as likely to rival and supplant the commercial Tyre, continued till a late period to secure the welfare of Alexandria. The Indian trade, brought through Berenice, Philoteras, Myos Hormos, and Arsinoë, and, in after times, through Suez§ and Kossayr‖, and descending by the Nile and the canal to the gates of Alexandria, flowed for many centuries in this channel to the markets of Europe. Nor in spite of the fanaticism of its Moslem conquerors, did it fail to retain some portion of its former consequence; and when the Venetians obtained permission to establish a com-

* Gibbon, i. c. 10. p. 452.

† "Such as the sacrilegious murder of a divine cat. See Diodor. Sicul. l. i. s. 83."

‡ Hist. Aug. p. 195. "This long and terrible sedition was first occasioned by a dispute between a soldier and a townsman about a pair of shoes."

§ Suez is on the site of Arsinoë.

‖ Old Kossayr succeeded to Philoteras, the ancient Ænnum, but the modern Kossayr is 4½ miles to the south.

mercial intercourse with Egypt, the trade of Alexandria was once more revived. And though the Asiatic caravans shared some portion of the emoluments of Indian commerce, it was only finally annihilated by the discovery of the Cape of Good Hope, and the successful enterprises of the Portuguese.

These bygone events are particularly interesting at a time when the overland communication seems once more to open favourable prospects for Alexandria; but this is a subject which it is not my intention here to discuss.

THE INHABITANTS OF ALEXANDRIA.

The population of modern Alexandria had till latterly been on the decline, and is reported to have been reduced at one time to 6000 souls*; but under the government of Mohammed Ali it has greatly recovered, and is computed at present to amount to 80,000, including the garrison of 6000 or 8000 men, and the sailors of the fleet, reckoned at about 12,000, leaving 60,000 for the population of the place.

As in former times, the inhabitants are a mixed race, from the coast of Barbary, and all parts of Egypt, with Turks, Albanians, Syrians, Greeks, Jews, Copts, and Armenians, independent of Frank settlers.

According to the account of Alexandria, given by Polybius†, the inhabitants were, in his time, of three kinds: 1. The Egyptians, or people of the country, a keen and civilised race; 2. The mercenary troops, who were numerous and turbulent, for it was the custom to keep foreign soldiers in their pay, who having arms in their hands were more ready to govern than to obey; and 3. The Alexandrians, not very decidedly tractable, for similar reasons, but still better than the last: for having been mixed with and descended from Greeks, who had settled there, they had not thrown off the customs of that people. This part of the population was, however, then dwindling away, more especially during the reign of Ptolemy Physcon, at which time Polybius visited Egypt. For on several occasions, when there had been some seditious proceedings, he attacked the people with

* Savary, vol. i. letter 4.
† Strabo, 17. p. 548.

his troops, and destroyed great numbers of them, on which account Polybius could not help exclaiming with the poet, that he had

"To Egypt come, a long and weary way."

The subsequent sovereigns administered the government as ill, or even worse; and it was not till it had passed under the dominions of the Romans that the condition of the city was improved.

At this time, according to Strabo, "one of the three Roman battalions was stationed at Alexandria, the other two in the country: besides which were nine companies of Romans, three in the city, three in garrison at Syene, on the confines of Ethiopia, and the other three in different parts of the country; besides three regiments of cavalry, distributed in like manner in the most convenient places. Of the natives who were employed in the government of the cities, one was the *exégétés* or expounder, clad in purple, and receiving the honours of the country, who took care of what was necessary for the city. There were also the writer of commentaries or register, and the archidicastes or chief judge; and the fourth was the captain of the night. The same officer existed in the time of the kings; but they (the Ptolemies) governed so badly, that the welfare of the city was sacrificed for want of proper management;" and this neglect was rendered more injurious in Alexandria by the seditious spirit of the people.*

The Alexandrians continued, even under the Romans, to manifest their turbulent character; and Trebellius Pollio† tells us, they were "of so impetuous and headlong a disposition, that on the most trifling occasions they were enticed to actions of the most dangerous tendency to the republic. Frequently on account of an omission of civilities, the refusal of a place of honour at a bath, the sequestration of a ballad, or a cabbage, a slave's shoe, or other objects of like importance, they have shown such dangerous symptoms of sedition, as to require the interference of an armed force.‡

* See also Ammianus Marc. 22. 16.

† Trebellius Pollio, on the life of Æmilianus, quoted by Mr. Hamilton, Ægyptiaca, p. 224. Æmilianus lived in the time of Valerian and Gallienus.

‡ Though he is speaking of the Egyptians generally, he evidently alludes to, and probably draws his opinion from, the character of the

So general, indeed, was this tumultuous disposition, that when the slave of the then governor of Alexandria happened to be beaten by a soldier, for telling him that his shoes were better than the soldier's, a multitude immediately collected before the house of Æmilianus, the commanding officer, armed with every seditious weapon, and using furious threats. He was wounded by stones; javelins and swords were pointed at and thrown at him."

The letter of Adrian also gives a curious and far from *favourable* account of this people in his time; which, though extending to all the Egyptians, refers particularly to the Alexandrians, as we perceive from the mention of Sarapis, the great deity of their city. "Adrian Augustus, to the Consul Servian, greeting: — I am convinced, my friend Servian, that all the inhabitants of Egypt, of whom you made honourable mention to me, are trifling, wavering, and changing at every change of public rumour. The worshippers of Serapis are Christians, and those who call themselves followers of Christ pay their devotions to Serapis, every chief of a Jewish synagogue, every Samaritan, each Christian priest, the mathematicians, soothsayers, and physicians in the gymnasia, all acknowledge Serapis. The patriarch himself, whenever he goes into Egypt, is obliged by some to worship Serapis, by others Christ. The people are, of all others, the most inclined to sedition, vain, and insolent. Alexandria is opulent, wealthy, populous, without an idle inhabitant. They have one god (Serapis), whom the Christians, Jews, and Gentiles worship. I could wish that the city practised a purer morality, and showed itself worthy of its pre-eminence in size and dignity over the whole of Egypt. I have conceded to it every point; I have restored its ancient privileges; and have conferred on it so many more, that when I was there I received the thanks of the inhabitants, and immediately on my departure they complimented my son Verus. You have heard, too, what they said about Antoninus: — I wish them no other curse than that they may be fed with their own

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Alexandrians. These extracts are from that admirable and learned work, Ægyptiaca, p. 223.

chickens, which are hatched in a way I am ashamed to relate. I have forwarded to you three drinking cups, which have the property of changing their colour."

Besides the local authorities above-mentioned, were numerous Roman officers in the time of the Cæsars*, appointed from Italy, as the governor, and others, exercising military commands; the decurions, to whom the police regulation, the superintendence of the games, and the provisioning of the city were entrusted; the agents for transmitting corn to Rome; the collectors of taxes, and duties on exports and imports; and many others; among whom may be mentioned the registrars of passports.† For Strabo seems to say that no one could leave the port of Alexandria without their sanction; and their authority was maintained by "numerous guards stationed at the port, and every other exit of the city." This scrutiny, however, seems to have been less in the time of the Romans than under the Ptolemaic kings.

The character of the Alexandrians at the present day is not looked upon with respect either by the Cahirenes, or the people of the Barbary coast, who occasionally visit this city; and though the proverb

"Alexandrino fino
Mangia porco, beve vino,"

conveys no very serious imputation, it serves to show that they have the reputation of cunning, and little respect for the rules of their religion, when it suits their convenience to disregard them. They have still the character of a mixed race, both in manner and appearance, and you may perceive in them something of the Egyptian, the Greek, and the Moghrebee, with more of their vices than of their virtues.

CLIMATE. — THE LAKE MAREOTIS. — CANALS.

Several ancient writers, as Diodorus, Strabo, Ammianus Marcellinus, Quintus Curtius, and even Celsus, speak of the climate of Alexandria as healthy, with a temperature both cool and salubrious. This Strabo attributes to the admission of the Nile water into the Lake Mareotis, and apparently

* See also Ancient Egyptians, vol. ii. pp. 81. 88. 91.
† Strabo, 2. p. 69.

not without reason; since it is notorious that the fevers prevalent there are owing to exhalations from it; and medical men have lately recommended that the Nile water should be freely admitted into it, to remedy this evil. At the close of the last century, this lake was nearly dry; but during the contest between the English and French at Alexandria, the sea was let into it by the former, in order to impede the communication of the besieged with Cairo, and cut off the supply of fresh water from the city; and it is now once more a lake.

The Lake Mareotis was formerly practicable for boats, and of sufficient depth to answer all the purposes of inland navigation. Strabo gives it a little less than 300 stadia in length, and upwards of 100 in breadth, having eight islands within it; and its banks, which were thickly inhabited, enjoyed great reputation for the excellent wine they produced.*

Pliny says† it was formerly called Arapotes; that it communicated by a sluice with the Canopic canal, and contained several islands. He gives it 30 miles across, and 600 in circumference; and, according to other calculations, it was 40 schœnes‡, or 150 Roman miles in length, and the same in breadth.

Mr. Hamilton§ mentions the site of an old canal which communicated from Lake Mareotis with the port of Alexandria. The banks and channel of a large canal, running from the lake to the old harbour, may also be seen about half-way between the modern city and Marábut point, about 4 miles to the S.W. of the modern town, and little more than $1\frac{1}{2}$ miles beyond the Catacombs. It is 6600 feet long; the high mounds on either side are about 250 feet apart, and the breadth of the canal itself may have been about 80 feet. There is also the bed of a small channel about half way from the town and the Catacombs, but probably of late time; and the canal that leads from the Mahmoodéëh to the Rosetta gate, and enters the new port near the lazaretto, is a modern

* Strabo, 17. p. 550. Virg. Georg. 2. 91. Hor. 1 Od. 37. See Ancient Egyptians, vol. ii. p. 160.

† Plin. 5. 10.

‡ About 1200 stadia, or nearly $138\frac{1}{2}$ English miles, according to Strabo's schœne of 30 stadia.

§ Hamilton's Egyptiaca, p. 402.

work, cut through the walls and basements of ancient buildings. The old canal that ran into the sea, near the basin of Kibôtos, was doubtless that passing under the present walls, within the western gate. The Canopic canal was on the east of the town.

THE TWO PORTS, GATES, WALLS.—THE OLD DOCKS.

We have seen that the two ports, called the Western or Eunostus, and the Great Harbour, were formerly only separated by the Heptastadium, and had a communication by bridges, which formed part of that mole. Since the rule of the Moslems, a far more marked distinction has been made between those two ports, than is conveyed by the mere difference of name, the one having been till lately reserved exclusively for Turkish vessels, and the other alone appropriated to those of the Christian states. For until the liberal rule of Mohammed Ali, no Christian vessel was permitted to enter the old or western harbour; or, if compelled to do so by stress of weather, was forced to go round as soon as an opportunity offered; and it was in consequence of this custom that all the houses of the Europeans, constituting the Frank quarter, were built on that side of the city.

The four principal gates of Alexandria were the Canopic on the east, the Necropolis Gate on the west, and those of the Sun and Moon at the two ends of the street that ran from the sea to the lake. As you looked down the latter street, the ships in the Great Harbour were seen on one side, and those in the Mareotic port on the other; the two streets intersecting each other at right angles, as already stated.

No portion of the ancient circuit now remains, but part of the Saracenic wall may be traced near the Frank quarter, flanked at intervals by towers; in whose sides are encrusted the round blocks of granite and porphyry, frequently seen in old walls of Arab and Turkish construction. These walls and towers have been lately removed to make way for the increasing size of Alexandria, and in the summer of 1842 a gateway with two massive towers was taken down, which from its round arches covering the guard-rooms and loop-holes, and from its general style, had the appearance of being of very early Saracenic date. On the large blocks that formed its

walls I observed several Doric triglyphs, once belonging to an ancient edifice, some ornamented soffits, and at either side of the gateway a large granite architrave placed upright before the jambs. The curtains between the towers were made of smaller blocks, like the Saracenic tower at the extreme end of the wall towards the sea, which is still left standing, and may be seen immediately behind the first row of houses to the south of the Frank square.* This is said once to have been bathed by the sea, and the buttress projecting from it might seem to justify this assertion; but it is far more probable that the low space before it, formerly a pool of water, and now the Frank square, was the site of the ancient docks, and that the wall turned off to the right at this spot, in order to avoid so low and unstable a foundation. The above-mentioned gate is marked in Savary's plan as the Bab-el-Bahr, or "Sea Gate."† Those walls enclosed what may be called the Arab city, and the modern Alexandria may be styled the Turkish town. It stands, as already observed, without the circuit both of the Greek and Arab city, partly on the Mole or Heptastadium, and partly on the site of the docks mentioned by Strabo; and its houses may be said to occupy no portion of ancient Alexandria, except at the extremity of the ancient mole. Nor are any cisterns found beneath the houses of the modern town.

My conjecture that the new square of the Frank quarter covers the principal part of the Great Docks, is confirmed by there being no cisterns below the surface, by the lowness of its original level (which I remember to have seen a pool of water in winter, before the ground was raised to receive the present houses), and by the fact that the architect, "Signor Mancini, when digging to lay the foundations of the houses, found nothing below the surface upon the whole line but a layer of sea-weed, showing the sea to have been once over it."‡ The Coptic name of this spot, *Mánsheei*, is also remarkable, signifying a "pool," or "marshy ground:" and has been mentioned to me by Mr. Harris in support of my opinion.

* Marked D. in my plan, p. 120.

† Savary, vol. i. letter 2. Marked C. in my plan, p. 120.

‡ This answer was sent to me by Mr. Harris, to whom I had stated my opinion.

I may also observe that the present walls, enclosing a portion of the mounds of the old city, are of late Moslem date, and that those alone behind the Frank quarter are of early Arab time. Other portions, however, may be based on Saracenic foundations; but the only *ancient* part appears to be the Roman tower to the east of the obelisks.

MOSKS, AND OTHER BUILDINGS WITHIN THE WALLS.

There are some mosks, convents, gardens, and villas, amidst the mounds of the old city, as well as two or three forts, thrown up by the French during their occupation of Egypt. One of the convents, or rather monasteries, is called of St. Mark. It belongs to the Copts, who pretend to possess the head and body of St. Mark; though Leo Africanus affirms that they were secretly carried away by the Venetians, and taken to their city. * The Greeks also pride themselves in some relics, said to be of St. Catherine, who suffered martyrdom at Alexandria. Another convent belongs to the Latin church. In the garden of that convent a marble pedestal has lately been found bearing an inscription, of which Mr. Stoddart has sent the following copy to Mr. Rogers: —

ΙΟΥΛΙΑΝΔΟΜΝΑΝΞΕΒΑΣΤΗΝ
ΜΗΤΕΡΑΣΕΒΑΣΤΩΝΚΑΙΣΤΡΑΤΟΠΕΔΩΝ
ΑΠΟΔΙΑΘΗΚΗΣ
ΞΥΑΚΛΕΩΝΟΣΤΟΥΚΑΙΑΡΠΟΚΡΑΤΙΑΝΟΥ
ΤΟΥΚΑΙΑΛΕΞΑΝΔΡΟΥΚΑΙΑΡΕΙΑΣ
ΤΗΣΚΑΙΣΑΡΑΠΙΑΔΟΣ
ΤΟΥΣ.ΙΗ.ΦΑΡΜΟΥΘΙ.ΚΘ.†

Mr. Stoddart supposes it to have been placed under a statue of the Empress, which was erected by the heirs, named in the lower part, in accordance with a will; and he assigns to it the date of A. D. 210, which was the last or 18th year of the Emperor Severus.

One of the mosks is called "of 1001 columns," according in number with the *fables* of the 1001 nights. It is on the west side, near the gate of Necropolis. Pococke‡ observed in it four rows of columns from S. to W., and one row on the other sides; and here, he says, it is supposed that the church

* From the known habits and natural history of relics, this might not present any difficulty to their being *still there*.

† "The Σ is written C, and the Ω, ω."

‡ Pococke, vol. i. c. 1.

of St. Mark once stood; where the patriarch formerly lived; and, where the Evangelist is reported to have been put to death. This church was destroyed* by the Moslems in the reign of Malek el Kamel, the son of Malek Adel, in 1219, whilst the Crusaders were besieging Damietta, for fear that they might surprise Alexandria and make a fortress of its solid walls; and no offers on the part of the Christians could induce them to spare this venerated building. The other great mosk is called of St. Athanasius, doubtless, as Pococke observes, from having succeeded to a church of that name. It is from this that the sarcophagus, called the "tomb of Alexander," was taken, which is now in the British Museum.

CANOPUS, AND OTHER PLACES TO THE EASTWARD.

The most noted town in the vicinity of Alexandria was Canopus. The first place you came to in going to it was Eleusis, a village close to Nicopolis. It was on the bank of the canal, and had inns and places of entertainment for men and women, where they enjoyed an introductory foretaste of the amusements of Canopus.† A little beyond Eleusis, on the right hand, was the canal that led to Schedia, which appears to have branched off from the Canopic canal, that communicated between the Lake Mareotis and Canopus.

Schedia‡ was distant four schœnes (120 stadia§, or nearly 14 English miles) from Alexandria. It had the character of a city, with docks for holding the state barges (a kind of boat with spacious cabins), in which the governors and chief officers visited the upper country. At this spot the duties were levied, on all imports and exports between Alexandria and Upper Egypt; for which purpose the passage of the river was there closed by a barrier (*σχεδια*), whence the place received its name.

The site of this town was first ascertained, in 1822, by Mr. Salt, who found the site of the docks, which I shall

* Michaud, Bibliothèque des Croisades, p. 400.

† Strabo, 17. p. 550. ‡ See below, p. 179.

§ This is according to Strabo's schœne of 30 stadia. That of Herodotus was 60. It varied in different places. Strabo, 17. p. 553.

have occasion to notice in speaking of the route to Cairo and the Alexandrian canal.

After the canal that led to Schedia, you continued to Canopus in a direction parallel with the coast from Pharos to the Canopic mouth of the river; and on the narrow tract of land to the left, between the canal and the sea, was Taposiris* Parva (beyond Nicopolis and Zephyrium†), where, on a promontory, was a chapel dedicated to Venus Arsinoë.

In this place the town of Thonis was reported to have stood, whose name was derived from Thonis, the king (or governor?) who entertained Menelaus and Helen.

Pococke thinks the island a short distance from the coast, to the east of Abookír, is the promontory of Taposiris‡, the successor of Thonis, the land having sunk and admitted the sea§, so as to convert it into an island; and he there perceived some ruins, the traces of subterraneous passages, and a fragment of a sphinx. He also mentions the ruins of an ancient temple under the water, about two miles from Alexandria, which he conjectures to have belonged to Zephyrium, or some other place on the road to Nicopolis. He saw some columns there, 3 ft. in diameter, three broken sphinxes about 7 ft. long, of yellow marble, and a female statue of red granite, 12 ft. in length, with a fragment of the colossus of a man of very large dimensions. Near this were apparently the remains of a portico, and a little to the south a number of red granite columns, which from their position seemed to have belonged to a circular temple. They were mostly grooved, 3 ft. 3 in. in diameter; and, of course, of Roman or Ptolemaic time. Other remains were also visible, and the rocks below the water's edge were cut into a form at once indicating the site of some very large edifice.

At about two leagues to the eastward of Abookír is an opening, called Madea (Mádeeh? the "ford" or "ferry"), by

* One of the burial places of Osiris, a name aptly given to a spot where the Nile is lost, or buried in the sea. See Ancient Egyptians, vol. iv. p. 329.

† Strabo, 17. p. 550.

‡ Another Taposiris stood to the W. of Alexandria and Necropolis. Strabo, 17. p. 549, 550.

§ This and other instances of the depression of the land at the mouth of the Nile, is in uniformity with what I have said of the Delta not encroaching on the sea as generally supposed. See above, p. 156.

which the lake Etko communicates with the sea, and which is supposed to be the mouth of the old Canopic branch. Near this spot Pococke places Heracleum; whence the name Heracleotic, given to this branch of the river, which was likewise called Naucratic and Ceramic.* The Canopic was the most westerly, as the Pelusiac was the most easterly, of the mouths of the Nile.

Canopus was 12 M.P., or, according to Strabo, 120 stadia (nearly 14 English miles) from Alexandria, by land. It stood on the west of the Canopic mouth, between which and that town was the village of Heracleum, famed for its temple of Hercules. The Greeks and Romans imagined it to have been called after Canopus, the pilot of Menelaus, who was buried there; but its Egyptian name Kahi-noub, or the "golden soil," and its high antiquity, suffice to show the folly of this assertion; which is one of many instances of their mode of changing a foreign name, in order to connect it with, and explain it by, their own history. Canopus had a temple of Sarapis, who was the deity worshipped there with the greatest respect; and it is worthy of remark that Mr. Hamilton† discovered, amidst the ruins of Alexandria, a Greek inscription in honour of "Sarapis in Canopus." The deity was supposed to answer by dreams to the prayers of his votaries, and persons of all ranks consulted him, respecting the cure of diseases, and the usual questions submitted to oracles. Many other temples also stood at Canopus, as well as numerous spacious inns for the reception of strangers; who went to enjoy its wholesome air‡, and, above all, the dissipation that recommended it to the people of Alexandria; famous, or rather infamous, as it was, in the time of the Greeks and Romans, for the most wanton amusements. Thither they repaired in crowds by the canal for that object. Day and night, the water was covered with boats, carrying men and women, who danced and sang with the most unrestrained licence. Arrived at Canopus, they

* Plin. 5. 10. See below, Sect. IV., on the branches of the Nile.

† Hamilton, Ægypt. p. 405.

‡ "Canopus inde (Alexandria) duodecimo disjungitur lapide: quem, ut priscæ memoriæ tradunt, Menelai gubernator sepultus ibi cognominavit. Hactenus impendio locus fanis et diversoriis latis exstructus, auris et salutari temperamento perflabilis." Amm. Marc. 22. 41. See Tacit. Ann. 2. 60.

repaired to booths erected on the banks, for the express purpose of indulging in scenes of dissipation.* The immorality of the place was notorious †, and it is this which led Seneca to say, "no one in thinking of a retreat would select Canopus, although Canopus might not prevent a man being virtuous."‡

The degraded state of public morals in that town appears to have been confined to the period after the foundation of Alexandria; though the Egyptians on some occasions seem to have indulged in excesses, at least in the latter times of their history, which were by no means contrary to their inclinations; and it is to this that may be attributed the severe measures adopted by the ancient priesthood, to check the intemperate habits of that lively and excitable people.

On the right of the Canopic canal was the Elaïtic nome, so called from § the brother of the first Ptolemy; and at the mouth of the Canopic branch of the river was the commencement of the base of the Delta.‖

Abookír, pronounced Abookéer, is well known in modern times from the victory obtained by the English fleet under Nelson, recorded in our annals as the "battle of the Nile." To that place Mohammed Ali sends his state prisoners; having substituted confinement in its castle for the more serious punishment of death; and the fact of many, who have there suffered the due term of their imprisonment, being afterwards restored to favour, suggests that the name of the place, if slightly altered to *Aboogéer*, would accord well with this custom of *whitewashing* them by the "father of *lime*."¶

The principal monuments remaining of ancient Alexandria have been already mentioned.**

Some vestiges of ancient buildings may also be traced outside the walls, both on the E. and W. side; and Signor Mancini thinks he can perceive the form of the ancient hippodrome, 2800 metres to the eastward of the Rosetta gate, and about

* Strabo, 17. p. 551.
† "Barbara famoso non cedit turba Canopo." Juv. Sat. 15. 46.
‡ Seneca, Ep. 51. p. 264.
§ Strabo, 17. p. 551.
‖ See below on the ancient Delta, Sect. IV.
¶ Aboogeer means the "father of lime."
** Above, p. 149. and following.

250 from the sea. Near the same spot, or about ¾ of a mile beyond the French lines, which cover the ancient wall and the Canopic gate, are two granite statues discovered by Mr. Harris, apparently of one of the Ptolemies, or of a Roman emperor, and his queen, in the Egyptian style. One has the form of Osiris, the other of Isis or of Athor, with the horns and globe, and a diadem of asps, on her head. Mr. Harris thinks the former Sarapis, but the arrangement of the hair, hanging down in curls over the cheeks, has too much the character of a portrait to justify this conjecture. They are standing statues, in the usual position, one leg before the other. The king holds in his left hand the crook of Osiris; the right arm is gone, but was probably down the side holding the *crux ansata*, or sign of "life;" but the statue of the queen was so much covered with water, that I could not see the lower part, or even the whole of the head. Other granite blocks, and the remains of columns at this spot, show it to have been the site of a building of some consequence.

About 2 miles beyond the French lines, or 2½* from the Rosetta gate, is a Roman station, called "Cæsar's," or the "Roman, *Camp.*" It marks the site of Nicopolis, where Augustus overcame the partisans of Antony; and is the spot where, 1832 years after, the English and French armies engaged.

A few small monuments to some of our countrymen who fell there may still be seen outside the walls, on one of which I observed the name of Colonel Dutens.† It had been thrown down, and we once more put it up, with a faint hope of its being long left standing. Here fell the gallant Abercrombie, on the memorable 21st of March, 1801.

The "*Camp*" resembles the Myos Hormos, and the fortified stations or *hydreumas* in the desert; but is stronger, larger, and better built. It is nearly square, measuring 291 paces by 266 within, the walls being from 5 to 5½ paces thick. It has four entrances, one in the centre of each face, 15 paces wide, defended by round or semicircular towers, 18 paces in di-

* Signor Mancini reckons 4450 metres.

† The inscription is, "To the memory of Colonel Peter Dutens, Lieutenant-Colonel of Stuart's regiment, who fell in the action of the 21st of March 1801, at the head of the regiment."

ameter, or12 within. On each face are six towers, distant from each other 33 paces; those of the doorway excepted, which are only 15 paces apart. Those at the four corners are larger than the others, having a diameter of 22 paces. The whole was surrounded by a ditch, apparently filled from the sea, which is close to the N. W. face: and a short way from the S. W. gate are the remains of the aqueduct that supplied it with water, probably part of the one seen to the north of the Mahmoodëëh, about 8 miles from Alexandria. In the area within, few traces of building can be perceived; and the walls themselves are in parts very much decayed. They are built of stone, with the courses of flat bricks or tiles, at intervals, common in Roman buildings.

AMUSEMENTS AND SIGHTS AT ALEXANDRIA.

Alexandria has a small theatre. The actors are Europeans, and all amateurs, with the exception of the *prima donna*. Tickets of admission may be obtained by strangers, not residents, *gratis*, as at Cairo.

During the carnival, many private and public balls are given; the latter at the Casino. There is also a reading-room, with a library, at the corner of the Frank square, to which access may be had, on application to a member.

Few objects worthy of a visit can be mentioned in the modern town. Those who are interested in Egyptian antiquities will be gratified by seeing the collection of S. D'Anastasy*, the Swedish consul-general, and a smaller one with some rare medals belonging to Mr. Harris. As they are both strictly private, an introduction is required to obtain permission to visit them.

The Pasha's palace may be seen by an order easily obtained from the *wekeel* or "steward." It stands on the port close to the *haréem*, which is on the opposite side of the road, facing the sea. The latter cannot be visited. The former is approached through a small garden; and, after ascending a substantial staircase in the Turkish style, you reach the upper rooms, which are occupied by the Pasha during his residence in

* I hear that this has been lately sent to Leghorn.

Alexandria. They are not remarkable for any splendour, and the whole is fitted up in a simple manner, partly Turkish and partly European. The large circular room is handsome, with an English chandelier suspended in the centre, over a round table. Though the Pasha's bed-room partakes of an European character, he prefers his old custom of having his bed upon the floor, to what we should consider the more comfortable mode of raising it on a bedstead. It is in the middle of the room, and a frame-work surrounding it supports a mosquito curtain.

Near this is an Italian drawing-room, and in another one the portraits of Ahmet Bey, a son of Ibrahim Pasha, and of the three younger sons of Mohammed Ali. The dining-room is small and neat, with an inlaid wooden floor. The bath is also neat, fitted up with marble. There is a billiard-room, where the Pasha frequently amuses himself by playing, and by seeing the success or disappointment of others, with which he appears to take great delight. The rooms and passages are covered with floor-cloth of ordinary quality, made in the arsenal. The view looking over the port is striking, and particularly so when the fleet is in harbour, which is best seen from the balcony.

The arsenal is only interesting to those, who wish to see the manner in which that and similar establishments are conducted in Egypt; but a visit to some of the ships of war would repay any one, who is curious about the rapid formation of a fleet and navy, with the imperfect means afforded by the country.

On going to the Pasha's palace and the arsenal, from the Frank quarter, the road lies through the principal streets of Alexandria; but a walk should be taken in the bazaars, in order to obtain a better idea of the Turkish part of the town, though the tortuous narrow streets, or rather unpaved lanes, will not give an exalted notion of this dirty quarter. The stranger may, however, find amusement in the novelty and drollery of many a scene witnessed there; amidst the confusion of camels carrying large burdens through these narrow passages, the hurry of donkeys driven at full trot or gallop, amidst a crowd of pedestrians, and the more serious inconvenience of a carriage. This last can only pass through

the principal thoroughfare, and many an imprecation is whispered against so troublesome an intruder, which, before the Pasha introduced his own at Alexandria, was unseen in any part of the modern city. It must, however, be confessed, that the people are by no means prone to insult Europeans, and in this respect the Alexandrians only yield to the people of Cairo in civility to the Franks.

DEPARTURE FROM ALEXANDRIA.

The departure from Alexandria for Atfeh and Cairo by the Company's boats I have already mentioned. (See pp. 27. 35. 39.) Those who take a boat for themselves will pay, as I have before stated, about 100 piastres to Atfeh; and if the reïs or captain behaves well, they may give him a small gratuity on reaching the Nile.

Their baggage may have to undergo examination at the custom-house unless released by a small fee, and merchandise will pay the two per cent., according to the new tariff. The traveller may either go on board his boat at the end of the road below Pompey's Pillar, or near Moharrem Bey's villa, which is a little further off; but by sending his baggage before him to the former spot, and ordering the boat to go on to Moharrem Bey's, he will have an hour or two more for breakfast, or any other purpose, at Alexandria, and may ride leisurely to his boat, without being pressed for time, or obliged to pass through a winding and tedious part of the canal. After having made about four miles from that villa, he is hailed by a guard stationed at the *maison carrée*, or *e' sid*, who require that the *teskreh* (permit) of servants and other natives be shown, lest any improper persons may have taken a passage on board. He is then allowed to continue his voyage, without further molestation. A similar kind of permit appears, by Strabo's account*, to have been required in ancient times from persons leaving Alexandria; and the troublesome system of passports seems to have been adopted by the Egyptians at a very early period.†

* At least by sea. Strabo, ii. p. 69.—"Ουδ' εξον ανευ προσταγματος εξ Αλεξανδρειας αναγεσθαι."

† See Ancient Egyptians, vol. ii. p. 34.

It was at this spot that the English cut the passage, to admit the sea water into the Lake Mareotis; and from its having been *closed* again they now give it the name of *Sid*, signifying "a dam."

If the wind is fair, a good sailing boat should reach Atfeh in eight hours from Alexandria; if towed by horses, in ten and a half. Within the last four years the Government has established post-horses on the canal, where *relais* of horses are kept for the use of boats; but in order to have the right of engaging them, it is necessary to be furnished with an order (*teskreh*) from the authorities at Alexandria. A separate *teskreh* is given for each post, so that if the wind is favourable a portion of the way, and contrary or deficient in other parts of the canal, horses may be taken only as far as required. A *dahabeëh** is towed by two horses, each with its rider, and one dollar is paid for a horse.

The canal of Mahmoodéëh, which was begun by Mohammed Ali in 1819, and opened Jan. 24. 1820, received its name in honour of the late sultan. It is said by Mengin to have cost 188;400 piastres, or 7,500,000 francs, and 250,000 men were employed about one year in digging it, under the direction of Hagee Osman agha, the Pasha's chief Turkish surveyor, assisted by SS. Bilotti, Costa, Massi, and two other Italian engineers. It was done in too hurried a manner, and the accumulation of mud, deposited in it after a very few years, so clogged its channel, that no boats of any size could navigate it during the greater part of the year; and latterly, goods and passengers have been transferred to other boats on the Nile at Atfeh, the mouth being closed by sluices, to prevent the escape of the little water that covers its elevated bed.† Another proof of bad management in its execution was the great loss of life among the workmen, no less than 20,000 being said to have perished by accidents, hunger, and plague.

It was while excavating this canal of Mahmoodéëh that an inscription of the time of Ptolemy Euergetes was found, con-

* See below, on the boats, Sect. III.

† It was at first open to the Nile, and in 1821 and 1822 I sailed out of it into the river, without any impediment.

taining a dedication to Osiris, written on a thin plate of gold, which was as follows:—

ΒΑΣΙΛΕΥΣ ΠΤΟΛΕΜΑΙΟΣ ΠΤΟΛΕΜΑΙΟΥ ΚΑΙ ΑΡΣΙΝΟΗΣ ΘΕΩΝ ΑΔΕΛΦΩΝ ΚΑΙ ΒΑΣΙΛΙΣΣΑ ΒΕΡΕΝΙΚΗ Η ΑΔΕΛΦΗ ΚΑΙ ΓΥΝΗ ΑΥΤΟΥ ΤΟ ΤΕΜΕΝΟΣ ΟΣΙΡΕΙ.

"King Ptolemy (Euergetes), son of Ptolemy and Arsinoe, Gods Adelphi, and Queen Berenice his sister and wife, dedicate this temple* to Osiris."

This ancient relic having been given to the Pasha, he sent it to Sir Sidney Smith, who had several facsimiles made, with a brief account of its discovery, from which the following is an extract:—"Méhémet Ali, Pasha, Governor of Egypt for the Ottoman Porte, having employed 250,000 workmen to clear out the ancient canal of communication between Alexandria and the Nile, in order to avoid the dangerous passage over the bar of Rosetta; some of those engaged in constructing the dyke, which was to prevent the reflux of the sea into the Lake Mareotis, went to fetch materials from the ruins of the ancient Canopus, and they there found amidst the stone substructions, and between two tiles of a vitrified substance, a plate of gold (plaque d'or), 6 inches 4 lines (French) in length, by 2 inches 2 lines in breadth, thin, flexible, and smooth, which they immediately carried to the Pasha. The *plaque* bears a Greek inscription, punched so as to be readable, the letters even appearing through on the other side. It bears the dedication to Osiris of a temple raised by Ptolemy, called Euergetes. . . . . This curious document was sent by Méhémet Ali Pasha, on his return to Cairo, through Mr. Salt, the British consul-general, to Sir Sidney Smith, who had formerly commanded the combined British and Turkish forces, employed to recover the country, when invaded by the French army under the general-in-chief Buonaparte. Méhémet Ali served at that time with the capitan-pacha, who had been placed by Sultan Selim under the orders of the English admiral. . . . . Having been shown to the Academie des Inscriptions at Paris, who pronounced it to be a precious relic, Sir Sidney Smith had several copies made of the fac-simile, for the satisfaction of that learned body, and of other *savant* societies and individuals."

* The word *temenos* includes the temple.

In the style of the inscription there is one peculiarity worthy of remark, that the S has not the old form of the Greek sigma Σ, but of the C, which came into common use under the empire, and which is generally thought to point out a Roman date.

An old canal existed on this line, which brought water from the Nile, and had been used in the time of the Venetians for carrying goods to Alexandria. It was called the canal of Fooah, and existed, though nearly dry, in Savary's time, A.D. 1777.* The spot where it entered the walls of Alexandria may still be seen, at the salient angle to the west of Pompey's Pillar; and it was probably the same that of old went towards the Kibôtos. There was also a canal on part of this line which left the Nile at Rahmanéëh.

The appearance of the Mahmoodéëh is far from interesting, and the monotony of its banks is not relieved by the telegraphs, rising at intervals above the dreary plain, which extends on both sides of it to a seemingly endless distance. They communicate between Alexandria and the capital; following the canal as far as Karrawee, and then by Damanhoor, Zowyet el Bahr, Náder, Menoof, and other intermediate places, to the citadel of Cairo. The earth thrown up from the canal forms an elevated ridge, rising far above the adjacent lands; and the only objects that interrupt the uniform level are the mounds of ancient towns, whose solitary and deserted aspect adds not a little to the gloominess of the scene.

On the Mahmoodéëh are some villas, and farms, of Turks and Europeans, living at Alexandria. The most remarkable among the former is that of Moharrem Bey, already mentioned. He was formerly governor of Alexandria, and son of the governor of Kavalla, the native town of Mohammed Ali, and one of the few from that place who witnessed the gradual rise of the Pasha during his career in Egypt.

The Mahmoodéëh follows part of the ancient Canopic branch of the Nile†, and the old canal of Fooah‡; and here and there, near its banks, are the remains of ancient towns.

* See Savary, vol. i. letter 4. and above, p. 165.

† See Sect. IV. on the Canopic branch. ‡ See above, pp. 148. 176.

The most remarkable in its immediate vicinity are those (supposed to be) of Schedia, between Karioón and Nishoo. Beginning a short way inland from the telegraph of the former, they extend about three quarters of a mile to the south end of the large mounds of Nishoo, and contain confused remains of stone and brick, among which are two fragments of stone (apparently parts of the same block), bearing the name of the Great Remeses, and some capitals and fragments of late time. But the most curious object is a series of massive walls in an isolated mound, 300 paces to the south-eastward of these fragments, which Mr. Salt conjectured to be the docks of the state barges, kept at Schedia.* They are of Roman time, built of stone, with horizontal courses of the usual flat bricks or tiles, at intervals, and buttresses projecting here and there, to give them greater strength; the whole originally covered with a casing of stucco. The walls were about sixteen in number, of which twelve may be still distinctly seen, and the spaces between them formed the docks, which, when entire, were about 215 feet long, and 27 broad. The walls are now about 15 feet high. The extremity of each gallery or basin is rounded off, and we may suppose that they had an arched roof like those at Malta, where the gallies of the knights were kept.† Some, however, suppose them magazines for containing goods imported into Egypt by the Canopic branch, and deposited at Schedia; though this is not supported by ancient authorities, which represent Naucratis as the town where all foreign goods were landed, the duties being levied on them as they passed the barrier of Schedia. The position of these walls on a very low level, the probability of the Canopic branch of the river having passed this way, and their isolated site, evidently forming no part of the town, well accord with their supposed use as docks; and I conjecture that a canal or branch of the river ran through the level space, about 750 feet broad, between them and the town. The distance of Nishoo from Alexandria agrees exactly with that given by

* See above, p. 168.

† The measures of these three archways are 182 ft. 4 in. by 39 ft. 3 in.; 185 ft. 6 in. by 42 ft. 7 in.; and 178 ft. 4 in. by 38 ft. 7 in. They have been lately taken down, in 1842.

Strabo from Schedia to that city, which he calculates at 4 schœnes*, or nearly 14 English miles.

Schedia was so called by the Greeks, from the barrier, or bridge of boats, that closed the river at this spot, where duties were levied on all merchandise that passed; and the name of Nishoo, applied to the neighbouring mounds and the modern village, seems to be derived from the Egyptian *nishoi*, signifying "the boats."† The mounds of Nishoo are in four almost parallel lines, the two outer ones about 250, the centre two about 756 feet apart. They contain no traces of building; they appear to be entirely of earth, though of very great height, and were probably the result of excavations, made in deepening the river, or the neighbouring canal, which, from the low space separating the two centre mounds, appears to have passed between them.‡

I regret very much that, while examining the ruins of Schedia, I had not any instrument to enable me to obtain an exact survey of them; and rather than introduce the imperfect design I made, I suggest to the antiquarian traveller, who visits them, to draw a plan of its site, and another of the docks on a larger scale.

Schedia was a bishop's see in the time of Athanasius, as were Menelaïs and Andropolis.

At Karioón is a manufactory of glass, and a little more than a mile farther is another of pottery. The canal in the vicinity of Karioón increases in breadth. Chereu, in Coptic ϫⲈⲢⲈⲨⲤ, stood near this; and Anthylla and Archandra in the plain between the Mahmoodéëh and Lake Etko.

About 3½ miles from Karioón is the village of Birket Ghuttás or El Birkeh ("the Lake"); and at Karrawee the road, which has thus far followed the bank of the canal, turns off to Damanhoór, the capital of the province of El Baháyreh§, and the successor of the ancient Hermopolis Parva.

That city was once much nearer, or, as Strabo says, *on*,

* That is, calculating the schœne at 30 stades, and the stade at 610 English feet.

† Or this may allude to the state barges kept there. See below, in my notice of the Delta and Canopic branch of the Nile, Sect. IV.

‡ A canal went from the lake Mareotis to Schedia. See above, p. 168.

§ That is, the "lower" or "northern" province.

the river*, the Canopic branch having passed through the plain to the E. of it.

Near Karrawee are mounds of an old town of some extent, and others are seen in the plain to the south. A few miles farther, the canal makes a bend northwards to Atfeh; quitting the bed of an old canal, which joined the Nile farther to the south, just below e' Rahmanéëh.

On reaching Atfeh, the traveller must engage another boat to take him to Cairo, as all communication from the canal with the river has been stopped. He has no examination to undergo at Atfeh, nor indeed at any other place, after leaving Alexandria for the interior, and he may engage camels to take his things from one boat to the other, at the rate of 5 piastres each. For the boat from Atfeh to Cairo he will pay about 250 piastres; and if the réïs (captain) and sailors have been attentive, and have behaved well, he may give 15 piastres to the former, and the same to the latter.

Those who arrive at Atfeh in the Company's omnibus-boat will find a steamer ready to take them to Cairo, the fare in which is 15 dollars; unless the passage be included in the total sum paid in England, for the whole voyage to India. The Company's agent, who lives at Atfeh, is charged with the direction of all matters relative to their transmission to the capital, and Signor Ciani has the management of the mails.

FROM ATFEH TO CAIRO.

There is little to interest the traveller on his way from Atfeh to Cairo. The voyage is performed in about three days; or less, with a good wind. Two steamers ply between those places, one belonging to the Oriental and Peninsular Company, the other to Mr. Hill †; which may be hired by any one, who wishes to perform the journey with certainty and expedition, provided they are not wanted for passengers going through Egypt to or from India. The large one is let for 40*l.*, the smaller one for 30*l.* They take about 1½ day in going up to Cairo, and 12 to 15 hours in descending the stream to Atfeh.

* Strabo, 17. p. 552.

† See above, p. 114., and below, Appendix.

Nearly opposite Atfeh is Fooah, conspicuous with its minarets, and a picturesque object from the river, as you pass during the high Nile. It occupies the site of the ancient Metelis, in Coptic Ⲙⲉⲗⲉⲥ, but contains no remains beyond a few granite blocks, now used as the thresholds of doors, with hieroglyphic inscriptions, containing the names of Apries and other kings of the 26th or Saïte dynasty. Fooah has now only a manufactory of *tarbooshes* or red caps, and the usual *wérsheh** of large towns; but in the time of Leo Africanus it was very flourishing, and though its streets were narrow, it had the character of a large town, teeming with plenty, and noted for the appearance of its bazaars and shops. "The women," he adds, "enjoy so much freedom there, that their husbands permit them to go during the day wherever they please; and the surrounding country abounds in date trees."

The best Egyptian dates come from a place on the other side of the Delta†, called Korayn, near Salahéëh, which are known at Cairo as the *ūāmeree*. The Ibréemee are from Nubia.

Fooah has given its name to the madder, which was first planted there.‡ It continued to be long a flourishing town; and Belon describes it in the 15th century, fifty years after the conquest of Sultan Selim, as second only to Cairo.§

During the wars of the Crusaders, the Christians penetrated into Egypt as far as Fooah, in the reign of Melek Adel, and having plundered and burnt the town, retired with much booty.

Dessoók is well known in modern times for the fête celebrated there in honour of Shekh Ibrahim e' Dessoókee, a Moslem saint, who holds the second rank in the Egyptian calendar, next to the Sayd el Beddowee of Tanta.‖

At e' Rahmanéëh was the entrance of an old canal that

* The name given to Mohammed Ali's manufactories on the European model.

† I apply this term to the whole of the country to the N. of the point where the Nile separated into its seven branches, being the ancient name of that district, which even included Heliopolis and all the country N. of the Memphitic nome.

‡ Fooah, or dóodeh (Rubra tinctorum, Lin.), now mostly grown in Upper Egypt.

§ See Savary, vol. i. letter 4.

‖ See Excursion in the Delta, Sect. IV.

went to Alexandria*; which some suppose to be the ancient Canopic branch, placing Naucratis at this town. E' Rahmaneeh was a fortified post of the French when in Egypt, and was taken by the English in May 1801, previous to their march upon Cairo.

The lofty mounds of Saïs† are seen to the N. of the village of Sa-el-Hagar, "Sa of the Stone," so called from the remains of the old town; which are now confined to a few broken blocks, some ruins of houses, and a large enclosure, surrounded by massive crude brick walls. These last are about 70 feet thick, and of very solid construction. Between the courses of bricks are layers of reeds, intended to serve as binders; and I have been assured that hieroglyphics have been met with on some of the bricks, which may, perhaps, contain the name of the place, or of the king by whom the walls were built. I cannot, however, affirm that this is really the case, not having been able to find them myself, but others may be more fortunate in their search.

These walls enclose a space, measuring 2325 feet by 1960; the north side of which is occupied by the lake mentioned by Herodotus, where certain mysterious ceremonies were performed in honour of Osiris. As he says it was of circular form, and it is now long and irregular, we may conclude that it has since encroached on part of the *temenos* or sacred enclosure, where the temple of Minerva and the tombs of the Saïte kings stood. The site of the temple appears to have been in the low open space to the W.; and parts of the wall of its *temenos* may be traced on two sides, which was about 720 feet in breadth, or a little more than that around the temple of Tanis. To the E. of it are mounds, with remains of crude brick houses, the walls of which are partially standing, and here and there bear evident signs of having been burnt. This part has received the name of "el Kala," "the citadel," from its being higher than the rest, and from the appearance of two massive buildings at the upper and lower end, which seem to have been intended for defence. It is not impossible that this was the royal palace. Below it, to the S., is a low

* See above, pp. 178. 181. † See Sect. IV. on the position of Saïs.

space, now cultivated, and nearly on the same level as the area where I suppose the temple to have stood.

The water of the lake is used for irrigating this spot, but it is generally dried up from the end of May, until the next inundation fills the canals by which it is supplied. On its banks, particularly at the western extremity, grow numerous reeds, and when full of water it is frequented by wild ducks and other water fowl, now the only inhabitants of ancient Saïs.

On a low mound, between 800 and 900 feet from the N. E. corner of the walls, beyond a large modern canal, are a block of granite and part of a sarcophagus; to the S. is another mound, with a Shekh's tomb; and beyond this are the ruins of houses. They are distant about 1000 feet from the walls of the large enclosure, and are doubtless the remains of the ancient town, the S. extremity of which is occupied by the present village.

I could discover no remains of sculpture amidst the modern or ancient houses, except on the threshold of the mosk, where traces appear of a king introduced by some deities into the presence of the great god of the temple; a common subject on monuments of Pharaonic and Ptolemaic time.* All that remains are the hands, and part of the figures, of the king and one of the deities, with an owl in the hieroglyphics; which last, though at first sight striking from being at Saïs, is only an accidental occurrence, that bird being very common in hieroglyphics as the letter *m*.

Saïs was a city of great importance, particularly during the reigns of the Saïte kings, who ruled Egypt about 150 years, until the Persian invasion under Cambyses; and some claim for it the honour of having been the parent of a colony, which founded the city of Athens in 1556 B. C., and introduced the worship of Minerva on the shores of Greece. Cecrops, who is said to have been a native of Saïs, was the leader of this colony, and his name, which has an Egyptian character, is thought to confirm this statement, and to ex-

* A statue with hieroglyphics brought from Saïs is said to be in the university library at Cambridge. Dr. Clarke has given the copy of a tablet found there.

plain the fable of his having gone to Greece in a *papyrus* boat.*

At Saïs were the sepulchres of all the kings of Egypt, natives of the Saïte nome. They stood in the *temenos*, or sacred enclosure, of the temple of Minerva; and it was here that the unfortunate Apries, and his rival Amasis, were both buried. The tomb of Apries was near the temple, on the left, entering the *temenos:* that of Amasis stood farther from the temple than those of Apries and his predecessors, in the vestibule of this enclosure. It consisted of a large stone chamber, adorned with columns in imitation of palm trees, and other ornaments, within which was an (isolated) stone receptacle †, with double doors (at each end), containing the sarcophagus. It was from this tomb that Cambyses is said ‡ to have taken the body of Amasis; which, after he had scourged and insulted it, he ordered to be burnt, though the Egyptians assured Herodotus that the body of some other person had been substituted instead of the king's. "They also show," continues the historian, "the sepulchre of him (Osiris), whom I do not think it right here to mention. It stands in the sacred enclosure, behind the temple of Minerva, reaching along the whole extent of its wall. In this *temenos* are several large stone obelisks; and near it a lake cased with stone, of a circular form, and about the size of that at Delos, called Trochoïdes. On this lake are represented at night the sufferings of him, concerning whom, though much is known to me, I shall preserve strict silence, except as far as it may be right for me to speak. The Egyptians call them mysteries. I shall observe the same caution with regard to the institutions of Ceres, called Thesmophoria, which were brought from Egypt by the daughters of Danaüs, and afterwards taught by them to the Pelasgic women." § Saïs was the place where the "fête of burning lamps" was particularly "celebrated ‖

* This is a suggestion of Mr. Harris, on the authority of Signor d'Anastasy's Greek papyrus, where *rops* is given as the Egyptian name of a "papyrus boat."

† M. Larcher supposes it "a niche with folding doors," but niches are not Egyptian; "εσω εν τῃ πασταδι διξα θυρωματα εστηκε," as in Campbell's tomb at the pyramids, behind the sphinx.

‡ Herodot. 3. 16. § Ibid. 2. 170, 171.

‖ Ibid. 2. 62. See Ancient Egyptians, vol. v. p. 308. The Athenians had a fête of lamps, when they ran about with lighted torches, celebrated

during a certain night, when every one lighted lamps in the open air around his house. They were small cups full of salt (and water?) and oil, with a floating wick which lasted all night. Strangers went to Saïs from different parts of Egypt to assist at this ceremony; but those who could not be present lighted lamps at their own homes, so that the festival was kept, not only at Saïs, but throughout the country."

I have already mentioned the spot, which appears to have been occupied by the temple of Minerva; and it is probable that in excavating there, its exact position and plan might be ascertained. "Amasis added to it some very beautiful *propylæa*, exceeding all others both in height and extent, as well as in the dimensions of the stones and other respects. He also placed there several large colossi and androsphinxes, and brought numerous blocks of extraordinary size to repair the temple, some from the quarries near Memphis, and the largest from Elephantine, a distance of 20 days' sail from Saïs.

"But," adds Herodotus, "what I admire most is an edifice of a single block brought from the latter place. Two thousand men, all boatmen, were employed three years in its transport to Saïs. It is 21 cubits long externally, 14 broad, 8 high; and its measurements within are 16 cubits 20 digits long, 12 broad, and 5 high. It stands at the entrance of the sacred enclosure: and the reason given by the Egyptians for its not having been admitted is, that Amasis, hearing the architect utter a sigh, as if fatigued with the length of time employed, and the labour he had undergone, considered it so bad an omen, that he would not allow it to be taken any farther; though others affirm that it was in consequence of a man having been crushed, while moving it with levers." * At Saïs was also a colossus dedicated by Amasis, 75 feet long, similar in size and proportion to one he placed before the temple of Pthah at Memphis, which was lying on its back †; and the grand palace of the kings in the same city, which Apries left, to attack Amasis, and to which he afterwards

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thrice a year in honour of Minerva, Vulcan, and Prometheus. See Aristophanes's Frogs. On the fifth day of the fête, at Eleusis, was the same ceremony in honour of Ceres.

* Herodot. 2. 175. † Ibid. 2. 176.

returned a prisoner, is another of the interesting monuments mentioned at Saïs.

The Egyptian name of this city was Ssa, which is retained in the modern Sa; and the Saïs of ancient writers was the same, with a Greek termination. It is about a mile from the Nile on the right bank, and in order to save time, the traveller may land when in a line with the mounds, and send his boat to wait for him at the bend of the river near Kodabeh, about $1\frac{3}{4}$ miles higher up. The best season for visiting these remains is when the Nile is low. During the inundation the plain is partly flooded and intersected with canals, which are not forded without inconvenience before November. For excavating the site of the temple, the end of May and June are the most favourable time, but even then the water lies very little below the surface; and I fear that in consequence of the rise of the level of the Nile, no excavation could be carried down to any great depth; though enough might be done to ascertain the form and position of the temple, and other monuments about it, if the stones have not been all removed to furnish materials for other buildings.

Seven or eight miles inland to the W. from Dahreëh, between Nikleh and Shabóor, is Ramsées, on the Damanhoor canal, where report speaks of a few stone remains, though I hear they have been lately removed to build a bridge, or for some other purpose. They, as well as the name, mark the site of an ancient town, which would be of very great interest, had it been on the E. instead of the W. side of the Delta. This Ramsées, or rather its predecessor, is unnoticed by profane writers, and it is too far from the spot where the Israelites lived, to have any claim to the title of one of the two treasure cities, Pithom and Rameses, mentioned in Exodus. And, indeed, Rameses is expressly stated to have been the place whence the Israelites took their departure for Succoth, and Etham at the edge of the Wilderness, on their way to the Red Sea.*

At Nigéeleh are the relays of asses for carrying the Indian mails between Cairo and Alexandria, when the navigation of

* Numbers, xxxiii. 5.

the Mahmoodéëh canal is interrupted; and here the road by land crosses the river. Traces of an old canal, running to the N.N.W., by some supposed to be the Canopic branch of the Nile, may be seen above Nigéeleh, which is traditionally called the Bahr Joosef. It has been lately enlarged, and joined by the new canal, opened five or six miles above Teráneh, and is used to carry water to the plain of the Bahayreh, and even to supply the Mahmoodéëh during the summer. Not far from this should be the site of Gynæcopolis and Andropolis, by some supposed to be the same city.

About two or three miles to the westward of Kom-Sheréek are the mounds of an ancient town, on the canal. Some stone remains were found there some years since, in digging for nitre, but were speedily taken away, which is the fate of every fragment of masonry as soon as discovered. The mounds are called Tel el odameh ("of the bones"), from the bodies found buried amidst them. A little higher up is Taréeh, near which are other mounds, and the branch of a canal, which follows the course of the ancient *Lycus canalis*, that ran towards the lake Mareotis. Some suppose Momemphis to have stood here; but as it was near the road to the Natron Lakes, it is more likely to have been at el Booragát, or Kafr Daoot, near the former of which are the mounds of an old town of considerable size. At Aboo-l-kháwee and Shaboor are the shallowest parts of the Rosetta branch, which in summer are barely passable for large boats. About Nader, on the E. bank, are many wild boars, which are found in many other parts of the Delta, particularly in the low marsh lands to the N., and about the lake Menzaleh, as well as in the Fyoom.

Teráneh is the successor of Terenuthis. About $1\frac{1}{2}$ mile to the W., beyond the canal, are mounds of considerable extent, which probably mark its ancient site: and it is from this place that the road leads from the Nile to the Natron Lakes. The inhabitants of Teráneh are principally employed in bringing the natron from the desert, the whole of which is farmed from the Pasha by Signor Gibarra; and to this is attributable the prosperous condition of that village. The lakes are distant from Teráneh about twelve hours' journey.*

* See Journey to the Natron Lakes, Sect. IV.

Near Lekhmas * are other mounds, perhaps of the city of Menelaus†; so called, not from the Greek hero, but from the brother of the First Ptolemy; and between Aboo-Nishábeh and Beni-Salámeh is the entrance of the new canal, cut by Mohammed Ali in 1820, which, as before stated, carries the water to that of Alexandria.

The traveller descries the pyramids for the first time, from the shore, a little above Werdán, when about due west of Ashmoon; and hereabouts the desert has invaded the soil on the west bank, and even poured its drifted sand into the Nile. A little beyond Aboo-Ghâleb the pyramids are seen from the river, and continue in sight the remainder of the voyage to Cairo. About two miles below, or N. W. of Om-e'deenár, is the spot where the works for the proposed *barrage* of the Nile have been commenced; and about the same distance above that village is the southern point, or apex, of the Delta. Here the Nile divides itself into the two branches of Rosetta and Damietta; though the increasing shallowness of the passage between the point, and the island to the south, will soon place the commencement of the Delta about two miles further south, nearly opposite the village of Menásheh.

The object of the barrage is to retain the water of the Nile, in order that it may be used for irrigating the lands, when the inundation has retired, and supply the place of water-wheels, which add so much to the expense of cultivation. One dam is to be thrown across the Rosetta, another across the Damietta, branch; a large canal is to be carried direct through the centre of the Delta, and the quantity of water allowed to pass into this, and the two branches of the river, is to be regulated by means of sluices, according to circumstances. A slight change is also to be made in the course of the Nile, so as to cut off a useless angle below Kafr Mansoor on the western, and another above Shoobra-Shabéëh on the eastern, branch; and the canal for irrigating the plain between Belbays and Bubastis, communicating with that of Tel el Wady, is to leave the Nile at Shelakán.

* This way of placing the e *after* the l, is common in Arabic. The name is Khmas.

† Strabo, 17. p. 552. See Sect. IV. on the Canopic branch.

By these means, the want of water during the low Nile, a deficient inundation, and the great loss of water suffered to run off uselessly into the sea, will be obviated; and the additional effect will be obtained of increasing the height of the river, above the *barrage*, during the inundation, so as to enable it to irrigate lands of every level. The barrage of the Rosetta branch is to consist of a massive stone dam, with 24 arches 30 feet broad, and a large central arch 92 feet broad, to allow the passage of the principal volume of water. The dam of the Damietta branch is to have 16 arches, 30 feet broad, with a large central arch. The principal arches of both dams are to be always kept open, but the lateral arches are to be closed during the low Nile; by which means sufficient water will be afforded to supply the canals, intended for the irrigation of the interior.

Many delays have occurred, from various causes, to prevent the completion of this gigantic undertaking. M. Linant, by whom it has been projected and commenced, has been frequently ordered to abandon, and as often desired to continue the works; and fear of disasters from the volume of water thus withheld, a political apparition, or the intrigues of individuals, have at times interfered to prevent its completion. It is far from my wish to presume to decide on the probability of its success; the pressure of so enormous a body of water will require precautions of no ordinary kind, to prevent the river's carrying away, or piercing through, the banks at the haunches or abuttments of the stone dam; and, being of alluvial soil, they will be exposed to danger both from the force of the water against the bank, and by its filtration beneath the surface. If the dam abutted on either side *on rock*, this would be effectually obviated, and the only thing then required would be the solidity of the dam itself, and the firmness of its well-founded piers: but the construction of a dam in alluvial soil appears to present difficulties, which the most wonderful skill can alone overcome.

In former times, the point of the Delta was much more to the south than at present. Cercasora, in the Lêtopotilê nome, which was just above it on the west bank, stood, according to Strabo, nearly opposite, or west of Heliopolis,

close to the observatory of Eudoxus. In Herodotus's time*, the river had one channel as far as Cercasora; but below that town it divided itself into three branches, which took different directions: one, the Pelusiac, going to the east; another, the Canopic, turning off to the west; and the third going straight forward, in the direction of its previous course through Egypt to the point of the Delta, which it divided in twain as it ran to the sea. It was not less considerable in the volume of its water, nor less celebrated than the other two, and was called the Sebennytic branch; and from it two others, the Saïtic and Mendesian, were derived, emptying themselves into the sea by two distinct mouths.†

After passing the palace of Shoobra‡, the distinct appearance of the numerous minarets of Cairo announces to the traveller his approach to the Egyptian capital, and he soon enters a crowd of boats before the Custom-house of Boolák; and here I leave him, to accompany others by land from Alexandria.

ROUTES BY LAND FROM ALEXANDRIA TO CAIRO.

The principal routes from Alexandria by land to Cairo, are, 1. Across the Delta; 2. By the western bank.

First Route by the Delta.

	Miles.
From Alexandria along the Mahmoodéëh canal to e'Sid, or Maison quarrée	5
To Karioón	13
To Birket Ghuttas, or el Birkeh	3½
To Kárrawee (crossing the canal)	4½
To Damanhoor, leaving the canal and crossing the plain	7½
To Nigéeleh or to Zowyet el Bahr	23½
Across the river to Menoof	18½
To Shoobrá Shabéëh by Kafr el Hemmeh, crossing the Damietta branch	18
To Shoobra-el Mekkáseh, the Pasha's Villa	13½
To Cairo gates	4
1st route by land from Alexandria to Cairo, total	110½

* See Herodot. ii. 15. 17. 19. † See below on the Delta, Sect. IV.
‡ For this palace and its gardens see Environs of Cairo towards end of Sect. III.

Second Route by the West Bank.

	Miles.
From Alexandria to Zowyet el Bahr, as before	57
To Algám	9¾
To Teráneh	6½
To Beni Salámeh	8
To El Guttah (or El Kuttah)	9
To Embábeh	16½
Across the river to Boolák, and thence to Cairo	1¾
2d route by land from Alexandria to Cairo, total	108½

DISTANCE BY WATER FROM ALEXANDRIA TO CAIRO.

Alexandria to Atfeh at the mouth of the Mahmoodéëh, or to Fooah	49 to 52
Atfeh to Cairo	123
From Alexandria to Cairo by water, total	172 to 175

From Alexandria to Rosetta is	37
From Rosetta to Atfeh	22½
From Rosetta to the sea by the river	6
——— across the plain	3

ROUTE FROM ALEXANDRIA TO ROSETTA BY LAND.

From the Rosetta gate of Alexandria to Roman station	2½
To Caravanserai or Café, beyond the site of Canopus, on Abookir Bay	8½
To ancient Canopic or Heracleotic mouth (called Madéëh)	8
To Etkó	8
To Rosetta	10½
From Alexandria to Rosetta by land, total	37

ROSETTA TO CAIRO BY WATER.

To Berembál	9½
To Metóobis	4
To Atfeh	9
Rosetta to Atfeh, total	22½
Atfeh to Cairo	123
From Rosetta to Cairo, by water, total	145½

ROUTE FROM ALEXANDRIA TO ROSETTA, AND FROM ROSETTA TO CAIRO.

On leaving the gates of Alexandria, the road runs for half a mile over the mounds of that part of the ancient city,

now without the present circuit; and then crossing the old wall, on which the French lines were raised, descends into a plain, part of which has lately been taken into cultivation by Ibrahim Pasha. It is here, to the right of the road, that the statues were found by Mr. Harris, which I before described; and about 2 miles from the old wall is the Roman station, which marks the site of Nicopolis, famed for a victory in ancient and modern times, already mentioned.*

Many other ruins occur on the road towards Abookir, the most interesting of which mark the site of Canopus. These have been already noticed†, as well as the mouth of the old Canopic branch at el Madeeh; a little to the west of which stood Heracleum, famed for its temple, where the slaves of Paris took refuge when he was driven on the coast of Egypt.‡

The Bay of Abookir is ever memorable by the victory of Nelson over the French fleet in 1798, better known to us as the battle of the Nile; but the only distinction now enjoyed by that place is, its being the abode of state prisoners sent by Mohammed Ali, to repent of their misdeeds§ in this lonely spot.

There is a constant communication by sea between Alexandria and Rosetta; but the passage over the bar of the river is always disagreeable, and sometimes dangerous, so that the journey by sea cannot be recommended. The road is as tedious, dreary, and bleak in winter, as it is hot in summer, with scarcely any resting-place except the *café* near Abookir, and the village of Etko, in Coptic Ⲧⲕⲱⲟⲩ, a short distance to the south of the road. After traversing a level plain you reach Rosetta, whose gardens, and palms, rising above the surrounding sand-drifts, are an agreeable change after this gloomy tract.

ROSETTA.

Rosetta, properly Rasheéd, in Coptic Ϯⲣⲁϣⲓⲧ, has always been considered the most agreeable and prettiest town of

* See pages 171, 172. and Sect. VII.
† See pages 169. 176.
‡ See Sect. IV. on the Canopic branch.
§ See page 171.

Egypt, celebrated for its gardens, and looked upon by the Cairenes, as well as Alexandrians, as their most delightful retreat during the summer. It has still its gardens, which surround it on three sides, and the advantages of situation; but it has lost much of its importance as a town, and has ceased to be the resort of strangers. The population, too, is so much diminished, that a great proportion of its houses are completely deserted, and falling, if not already fallen, to ruins. About twenty years ago it had 36,000 houses, and its former flourishing condition is shown by their style of building, which is very superior to that of other Egyptian towns. The columns at the doors, the neatness of the wooden windows, and the general appearance of their walls, strike a stranger, after being in Upper Egypt; and it is with regret that he sees whole quarters of the town deserted, and houses falling to decay.

It has several mosks, *khans*, and bazaars, and is surrounded by a wall with loopholes, which might serve to protect it against a band of Arabs, but would offer little resistance to artillery. The northern gate has two small towers at its side, of a form by no means common in Egypt; and between this and the plain are the most extensive gardens.

Rosetta boasts no antiquities, but on the blocks used as thresholds of doors, in the mosks and private houses, a few hieroglyphics may be seen, among which I observed the name of Psamaticus I. The stones are mostly the hard silicious schist found at the red mountain behind Cairo: fragments of granite and basalt are also common, on the latter of which I in vain looked for the remainder of the Rosetta stone, discovered by the French while digging the foundations of Fort St. Julien, a few miles lower down the river. The columns, as usual, are mostly granite and marble, which, like the others, have been brought from old towns in the vicinity. On the west side are large drifts of sand, vying in height with the palm trees they threaten to overwhelm; and at the S. W. corner, close to the river, the wall is terminated by a small fort, mounting half a dozen small iron guns, with two or three Turkish soldiers smoking in the embrasures.

Rosetta is a smaller town than Damietta, but better built, and may be about 1½ miles in diameter. It is little known

in history, but to us it recalls a sad memorial, of an unsuccessful attempt to restore the authority of the Memlooks, and the disastrous retreat of our army, in 1807.*

The river at Rosetta is perfectly fresh, except after a long prevalence of northerly winds, when the sea water, forced upwards, makes it slightly salt, and well water is brought for sale to the town and the boats.

About 1½ miles to the south of Rosetta is a hill, called Aboo Mandoor, on which stands a telegraph, now locked up, and only intended in case of alarm on the coast. This hill is supposed to mark the site of an ancient town, probably Bolbitine, and it was this commanding position that the English occupied on their advance upon Rosetta in 1807.

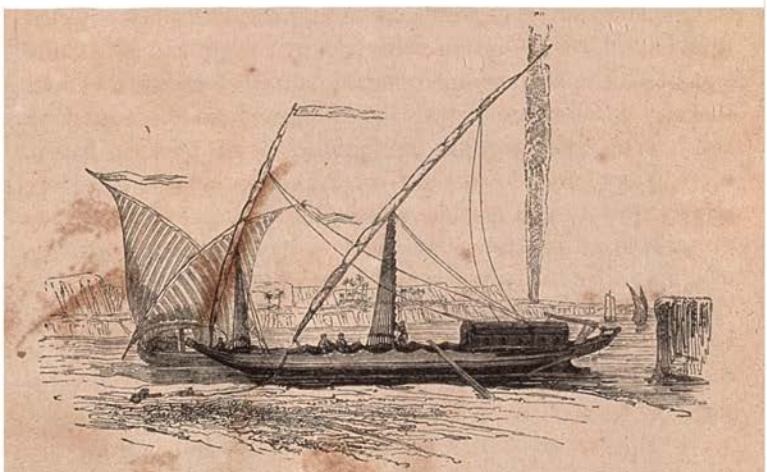
Below are two mosks, very picturesque objects from the river, which seem to mark the limits of the fertile soil of the neighbourhood of Rosetta.

On the way from Rosetta to the Mahmoodéëh canal there is no object of interest.

At Metoobis are the mounds of an ancient town, whose name sufficiently points out the position of Metubis; and at Daroot and Sindeeoon are the sites of other towns.

From Atfeh to Boolák the route is the same as before described.†

* See Section VII. † p. 181., and following.



Boats of the Nile — Cangia and Dahabéëh. — On the opposite bank is a whirlwind of sand

Obelisk of Heliopolis, with Cairo in the distance, to the right.

SECTION III.

Boolák and Cairo. — Landing at Boolák. — Hotels at Cairo. — Houses at Cairo. — Servants. — Boats. — The Magician. — Town of Cairo. — Citadel. Mosques. — Tombs of the Caliphs. — Tombs of the Baharite Memlook kings. — Tombs of the Circassian Memlook Kings. — Sibeels, or public Fountains. — Palaces. — Streets. — Slave Market. — Bazaars. — Quarters of the Town. — Walls and Extent of Cairo. — Population. — Dogs. — Gates. — Festivals, — Sights and Amusements of Cairo. — Places of public Resort. — Ancient Remains in Cairo. — Institutions. — Cafés. — Punch. — Baths. — Environs of Cairo. — Fostat, or old Cairo. — Nilometer and Isle of Roda. — College of Deruishes. — Attar e' Nebbee. — Héliopolis. — Quickest mode of seeing Cairo and the Neighbourhood. — Suez Road. — Other Routes to Suez. — Canal of Arsinoë. — Gardens and Palace of Shoobra. — Horses. — The Pyramids.

BOOLAK AND CAIRO.

Boolak, the port of Cairo, contained, in 1833, a population of about 5000 souls. It formerly stood on an island, where, Macrizi says, sugar-cane was cultivated; and the old channel, which passed between it and Cairo, may still be traced in parts, particularly to the northward, about half-way from the Shoobra road. The filling up of this channel has removed Cairo farther from the Nile, and has given to Boolák the rank and advantages of a port. Here the duties on exports and imports, to and from Alexandria, are levied; those on goods from Upper Egypt being received at the port of Musr el Ateekeh (Old Cairo); and the whole are farmed by some wealthy Copt, or Armenian merchant. Twelve per cent. is

in like manner exacted at Asouan, on all goods entering Egypt from Ethiopia. But the revival of the new treaty has once more freed all European imports, after they have once paid the five per cent., from further duties in the interior; and those levied at Boolák and Old Cairo are confined to the productions of the country. All goods entering Cairo, which have not passed the custom-houses of Boolák or Old Cairo, are stopped at the gates, as at the *barrières* of Paris and other French towns; and the Egyptians may regret that nothing better was adopted from France than this silly and oppressive mode of taxation.

In a country like Egypt, one is not surprised at the liberty of a subject being compromised, by an arrest and personal search, without a warrant, on the public highway: the injustice, too, of a tax which falls heavily on the poor classes is compatible with the tyranny of a despotic government; any one, therefore, who has witnessed the delay caused at the *bureau de l'octroi* of a French town, while the custom-house officers pierce every thing in the peasant's cart with sharp iron rods, and even search their persons, may forgive a similar measure under a Turkish despot. But he may doubt the wisdom of the *droits d'octroi* in any country, from their producing far less than a direct tax, and censure the cruelty of a measure which falls heavily on the labouring classes, who suffer from loss of time as well as from the vexation itself, while, to carry it out, the public is saddled with the payment of numerous *employés*.

Of the operation of this treaty, its rejection and subsequent recognition, I have already spoken*; how long it will continue, according to present arrangements, time will show. In all cases, the traveller may console himself with the feeling that he is not amenable to the scrutiny of the custom-house of Boolák, or any other place after leaving Alexandria; and if any obstruction is offered, he should immediately represent it to the consulate, and require the punishment of the offenders. And in order to be sure of knowing them, he should insist on their going with him and his interpreter to the chief of the office, and demand the names of every party so interfering; for it is often with the hopes of not being discovered that such practices take place.

* See above, p. 95.

Many too, who have nothing to do with the custom-house, often pretend to the right, in order to obtain a fee; and in all cases, if a man is in the wrong, he is sure to give way when it comes to writing down his name, and reporting him to head-quarters.

At Boolak is the palace of Ismael Pasha, who was killed in the province of Shendy, little more than twenty years ago. He had ventured with a small suite of about fifty persons into the heart of the country, and had ordered a considerable number of Blacks to be levied by the chief, Melek Nimr, for the service of his father Mohammed Ali, within the short space of three days: and on the Ethiopian requesting a longer period, he struck him on the mouth with his pipe, adding insult to the blow. The wily Nimr dissembled his feelings, and by pretended respect, and concern for the comfort of so distinguished a guest, engaged the young Pasha to pass the night on shore; when preparations were speedily made for satiating his revenge. A large quantity of reeds were collected about the house, on pretence of feeding the camels; and in the dead of the night, surrounded by flames and a countless host of furious Ethiopians, the Pasha and his party were overwhelmed without the possibility of resistance or escape.

Many other palaces and country houses are seen in the vicinity, and Mohammed Ali has expressed a wish that each of the principal grandees should erect a *kasr* (or villa) on the plain between Boolák and Shoobra, as well as a house at Cairo; with the double motive of fixing their property in the country, and of displaying to foreign visiters the riches they have derived from his bounty, and the prosperous state of the country he rules. The same was done during the occupation of Syria, and many have now to regret the useless expense they there incurred.

LANDING AT BOOLAK.

On arriving at Boolák, the traveller had better engage a camel, or more, according to the quantity of his luggage, and proceed immediately to Cairo. He will pay about 7 piastres for two camels, and for a donkey to the inn at Cairo 1 piastre.

After passing through some of the narrow streets of Boolák he arrives at an open space, where the road turns to the left direct to Cairo; and the citadel, the range of the Mokuttum hills, and the minarets of Cairo, now open to his view. This road has been greatly improved within the last eight years, the earth taken from the mounds having been used to raise it, and the ground on either side having been levelled and partly planted with trees. The removal of the mounds on the W. side of Cairo has been undoubtedly one of the most useful works performed by the Pasha, both for the appearance and health of the city; and some idea may be had of the greatness of the undertaking from those that still remain on the other side.

The entrance to Cairo from Boolák is by the gate of the Uzbekéëh, an extensive square, containing about 450,000 square feet; nearly the whole of which used to be, during the inundation, one large sheet of water. In the following spring it became a corn field, with the exception of that part appropriated to a military esplanade. Within the last few years a canal has been cut round it, in order to keep the water from the centre, though from the lowness of its level much still oozes through and partially covers it, during the high Nile; and it has been laid out partly as a garden, and partly as fields, with trees planted on the banks of the canal that surrounds it. A broad road leads through the centre, from the entrance to the opposite side, which will pass over a bridge at either end; and it is in contemplation to establish a Turkish café on one side, and a European one on the other, for the convenience of the natives and the Franks. On the W. side, or the left as you pass through the gate, is the palace of the late Mohammed Bey Defterdár, in whose garden the unfortunate Kleber was assassinated; and on the south are the harem of the Pasha, the house of Ahmet Pasha Táher, and other picturesque buildings; offering a pleasing contrast to the gloomy exterior of the Copt quarter, which forms the northern side.

Mohammed Bey Defterdár or, as he is called by Europeans, the Defterdár Bey, was the son-in-law of Mohammed Ali, whose daughter, Nazleh Hánem, he married. He was well known for his savage disposition, and the many cruel-

ties he perpetrated, both in Cairo, and when commanding in Sennár and Kordofan; and his death in 1833 was hailed, as might be expected, with universal satisfaction. He was a man of some talent, and was more accomplished than the generality of the Turks; but this superiority only served to add to his condemnation for the cruelties he delighted in committing, which could not be palliated by the excuse of ignorance. It would neither be desirable nor agreeable to enumerate all the follies and cruelties of this man, many of which were done for the pleasure of sustaining the fame he had acquired* for madness, as well as from real savageness of disposition: a single example will suffice. On one occasion a black slave of his had bought some milk from a poor woman, and after drinking it had refused the payment of 5 paras, which was the price of the quantity he had taken. The woman, finding who he was, complained to his master. The boy was sent for, but denied the accusation. The Defterdar inquired of the woman if she was positive he had drunk the milk; and on her answering in the affirmative, he said, "I will soon discover the truth, but if you have accused him falsely I will treat you in the same manner I now treat him." Upon this he ordered his stomach to be cut open, and on discovering the milk threw her the 5 paras; with the exulting feeling that no one should dare to deceive him, or forget his power.

The same thing had once been done by Sultan Bajazet (Baíazeed), and it was no doubt, partly in imitation of what he had read in the history of his country, with which he was well acquainted, and partly from the natural tendency of his disposition, that this savage expedient occurred to him.

Not content with continuing to exercise the right of life and death, which Mohammed Ali had openly declared to be no longer vested in any chief, he even pretended to defy the Pasha, of whose indulgence towards the husband of his daughter, and consideration for his station, he had the bad taste to take advantage; till at length, having lost all patience with his conduct, his father-in-law took from him all com-

* Instances are not wanting of persons, after having committed follies, that have gained them the *credit* of being mad, persisting in outrages for the mere object of notoriety. Mohammed Bey went farther, and supported this unprincipled folly by the real love of what was monstrous and cruel.

mand, and confined him to one of his estates; where death put an end to his career, without exciting any other regret than that it had not happened many years earlier.

Notwithstanding the cruelty of his disposition, some were found to excuse, and even to commend him for the love of justice that prompted his savage punishments, which, they add, were not inflicted on the poor, but on men who had been their oppressors; so that the rule of the Defterdar, however dreaded by those in power, was always welcome to the peasants, who were sure to find redress for the conduct of their shekhs and Turkish governors.

In the square of the Uzbekéëh the Mooled e' Nebbee, or "Prophet's birth-day," and some other *fêtes*, are held; and here, during the former ceremony, the Saadeh (Saadéëh), the modern Psylli, exhibit the juggling performance of tearing with their teeth the living asps they carry in procession; while their shekh, mounted on a horse, rides over the bodies of a number of fanatics, who prostrate themselves on the ground for the purpose, and suppose themselves benefited in proportion to the pain they endure. None, however, will acknowledge that they suffer, or are at all sensible of being trodden upon by the hoofs of the blessed animal; and the same kind of enthusiasm enables them to deny the pain, which, of old, induced the votaries of Mars to bear the blows they received at the *fête* of Papremis.*

Having traversed the Uzbekéëh, the traveller is hurried on to the Frank quarter, a short distance off, where an enormous board, to the surprise of the Faithful, bestrides the street, in order to point out the Great Eastern Hotel. A turn to the left, down the Derb el Barábra, soon brings him to this hotel, where, if he is on his way to India, there is every reason to suppose he will put up.† Passing through the court, he sees the various preparations for a journey across the desert.‡ Here part of a tilted cart, wheels, and other things are on the eve of completion, to make up the

* Herodot. 2. 63. — "Then begins a rude fight with sticks: many heads are broken, and I am persuaded that many die of their wounds, though the Egyptians will not allow this to be the case."

† Since writing the above, this hotel has been sold, and a new one established at the N. of Uzbekéëh, which is called the Hôtel d'Orient.

‡ See below, for the route to Suez.

complement of carriages which the increasing numbers of passengers to India are constantly requiring. In another place a row of covered chairs (a sort of hybrid between a sedan and a bathing chair) awaits the ladies of the party, and a lynx pacing backwards and forwards in a cage, an ostrich spatiating about the court, and Eastern and Frank costumes add to the variety of the scene. If he is so unfortunate as to arrive with many other passengers, and is neither among the first, nor has sent any one before him to secure rooms, he will be obliged to put up with the disagreeable inconvenience of having another person in the same bed-room, and a sitting-room will be quite out of the question.

HOTELS OF CAIRO.

The first hotel for some years has been Hill's, or the Eastern Hotel. But its place is now taken by the Hôtel d'Orient, which stands to the N. of the Uzbekéëh, and which is said to be very comfortable. The position too is much better than the former, in the narrow Derb el Barábra; and it has the advantages of more recent improvements.

Of the charges I cannot speak positively; but the following, which were made at Hill's, may serve to give some idea of the arrangements on this head at a Cairo hotel: —

	Piast.
Board and lodging including a bed-room for each person per day	50
Children under 10 years of age, for board and lodging each per day	15
Servants' board and lodging per day	20
Wines, &c. — Rose Champaigne, per bottle	40
White Champaigne, Ditto	40
Champaigne, Ditto	30
Claret, Ditto	35
Burgundy, Ditto	27
Hermitage, Ditto	27
Madeira, Ditto	27
Port, Ditto	25
Sherry, Ditto	25
Bronti, Ditto	15
Marsala, Ditto	15
Frontignac, Ditto	12
Bordeaux, Ditto	12

	Piast.
Wines, &c.: —	
French wine, per bottle	4
Brandy, Ditto	15
Rum, Ditto	15
Whiskey, Ditto	20
Hollands, Ditto	12
Ale, porter, and stout Ditto	8
Cyder, Ditto	10
Soda Water, Ditto	5
Hock Ditto	100
Porterage charged to each person on leaving this Hotel	5
Boats, camels, asses, tents, saddles, chairs, water-skins, &c., provided.	
Provisions of all kinds supplied.	
Dinners for private parties.	
All orders for payments or purchases to be given in writing.	

In a place like Cairo, where the houses are badly suited for hotels, where European comforts are unknown, and where every thing has to be created afresh to suit the convenience of travellers, great praise is due to any one who has sufficient enterprise to set up one of these large establishments. If the prices are dear, some excuse may be found in the great outlay and frequent losses, especially when fewer travellers arrive from India than were expected, and in the necessity of keeping up a large house which is nearly empty during the intervals that pass between the arrivals of the steamers. But the same excuse does not extend to the charges made by the Franks and others, who frequent the hotel for the purpose of selling arms, pipes, and various articles, who should not be allowed to demand exorbitant prices for inferior things, and practise every kind of imposition on inexperienced strangers. The hotel may have nothing to do with these persons, who have a right to sell what they can, but the connivance of the waiters, who also keep things for sale, should be stopped; and such glaring surcharges as the barber's demand of five or six piastres for cutting hair, where half that sum would be ample, should not be sanctioned. These are trifles, but they should be attended to.

At Hill's hotel, there was a *table d'hôte* every day at six, which will, doubtless, be continued at the Hôtel d'Orient, being a comfortable arrangement for most travellers.

The Giardino, or French hotel, kept by Doumergue, in the French Street, is cheaper, but it has no very good rooms. The charges are thirty piastres a day, including a room, breakfast, lunch at noon, and dinner at the *table d'hôte* in the evening, with *vin ordinaire*, other wines being charged according to the *carte*. The people are civil. It is mostly patronised by French and Italians. In former times it was the only hotel that travellers frequented; with the exception of an indifferent one (no longer existing) in the same street; and some took up their abode at the Latin convent, which was found by no means uncomfortable.

There is a *trattoria* opposite the main guard, in the principal street of the Frank quarter, or *Moskee**, kept by Pietro

* See [illegible] on the Frank quarter.

Chiesa, which is frequented by Italians and others. It is reputed by them not bad, and, of course, moderate. There is also an hotel in the same street, kept by Guerra, but not first-rate, and, I have no doubt, seldom visited by English travellers. The rest are not worthy of notice.

There is a boarding-house in the Soog e' Zullut, kept by Madame Vasilaki, about ten minutes' walk from the Frank quarter, which is reasonable. It is better suited to bachelors than to families.

Three of the houses of the late Osman Effendi (the fourth being occupied by Madame Vasilaki) are also let furnished, and one floor or set of rooms may be had at from 5 to 8 piastres a day, or by the month at about 150 piastres. It consists of a bed-room, sitting-room, and kitchen; the *hôsh*, or entrance court below, being common to all who live in the house. The largest has only two floors.

Lodgings may also be found at different houses, as at Carlo Peni's, near the British consulate, established in the spring of 1842. Others are already preparing. At these nothing can be had but furnished apartments, which, after all, is what is wanted in Egypt, where every one has his cook and other servants. There is also a small inn opposite the palace of Ahmed Pasha Tâher, behind the Uzbekéëh, which is frequented by English, and is reasonable; though the rooms are not very commodious. It is near this that the opposition van company has been established by M. Leichel.*

HOUSES AT CAIRO.

House rent in the Turkish quarter varies from about 30 to 120 piastres a month. Some small houses in out-of-the-way places let even at 10 or 15, and some large ones at 200. The average rent of good houses there may be rated at from 50 to 100, and the latter may be considered, generally speaking, a full price; unless beyond the usual size, or fitted up with glass windows, and other extra conveniences. In the Frank quarter and the vicinity they are dearer, varying from 100 piastres to 250 a month; and the Eastern Hotel

* See p. 43.

is let to Messrs. Hill for 20,000 piastres (200*l.*) a year, or at 1667 piastres a month.

This great increase in price is partly owing to the great fire of 1838 having destroyed many houses in the Frank quarter, which their owners have never been able to rebuild, and which are still in ruins; partly to the influx of strangers who occupy so many more than formerly; and, partly to their owners finding that strangers make little difficulty in paying large prices, whenever they are asked. It is to these two last causes also that must be attributed the increase in the prices of so many other things, as boat-hire, servants' wages, and the like; while in the Turkish quarter, beyond the influence of Europeans, prices have only risen in proportion to the decreased value of the piastre.

Those, who, coming from India on two years' leave, wish to stay in Egypt, may find houses which can be made comfortable at a trifling expense. It would, perhaps, not be worth while for a month or two; but the total expense for furniture, alterations, and rent, would be very little at the end of a year. Generally speaking, the houses are in a very uncomfortable state, and for winter scarcely habitable; it is, therefore, necessary to put in glass windows, and introduce various little improvements, besides furnishing the rooms, and making repairs. It will be as well to come to an understanding with the owner of the house, that the substitution of glass windows, or other alterations, shall not entail upon you the necessity of replacing all the original wood-work; and if he has any scruples about the matter, it had better be stipulated that he shall take it away, or lock it up himself in some closet of the house.

It is the uncomfortable state of houses at Cairo that prevents many invalids going from Europe to that excellent climate for the winter; and, unless a friend prepared one beforehand, in vain would they hope to find many Cairo houses fit for a winter's residence. When no friend could be found to perform this charitable office, the best plan would be to go to an hotel at Cairo, and after having fixed upon a house, to request some one to overlook the repairs and alterations, and then go into Upper Egypt (if not in-

clined to stay at the hotel), while they were going on. The best houses are in the Frank and Copt quarters.

That Cairo is well adapted for those who require a mild climate is certain, and many English medical men would send patients to Egypt, as did those of ancient Rome, provided houses could be found ready for their reception. Unfortunately the natives are too poor to fit them up; and the Europeans settled there are so prone to impose on strangers, that houses would soon be made as expensive as in Europe, without half the comforts; they having already taught servants to ask higher wages than in Italy or Malta; so that if a man wishes to be comfortable, and not to be cheated, he had better go and arrange matters for himself.

In hiring houses one thing should be remembered, of which European strangers are seldom aware, that a house at Cairo lets much below the average rent, if without the advantage of a well, or a court yard; and one which would let with a well at 40 piastres would not be taken by a native for more than 30; and that of 100 piastres would not fetch more than 75 or 80. The cost of making a well is very little, not being more than 500 to 700 piastres, according to the depth.

In looking at empty houses, the most disagreeable result is being covered with fleas, which it is next to impossible to avoid. A Turk, in mentioning the subject, recommended that three or four *fellâhs* should be first sent through the rooms, to carry off the *hundreds* that lay in wait for the first comers; by these means one could venture in, with the hopes of being attacked only by the *dozens*, which might be more patiently endured.

After having agreed respecting the price, a fee is expected for the possession of the key, or right of entry, which is usually a month's hire; unless a bargain be made to reduce this extraordinary demand.

The washing and sweeping, and in winter the covering the open wood-work of windows, will occupy some days, before possession can be taken of the empty rooms, which must be well matted before they become habitable and ready for *diwans*, or whatever other furniture may be put into them.

If a house is taken in the Turkish quarter by a bachelor,

or one having no *hareem*, the neighbours may, as they frequently do, object to his occupying it; in which case the only remedy (besides abandoning it, in the hopes of finding others less fastidious), is to get some person of respectability to talk them over, by representing the intended occupant as a man of good character, who is not likely to shock their feelings. In the event of their still objecting, and the house suiting him well, he may look out for some liberated black slave who will act as cook, and who, however old, may, under the cover of a Cairene woman's dress, be denominated a *hareem*, without their having the right to ask any further questions. It must, however, be observed, that no native maid-servant is allowed to take service in the house of a bachelor; though this is sometimes overlooked by the shekh of the quarter, through particular persuasion, and on the promise that she shall be a properly conducted person, whose conduct shall not excite the displeasure of the neighbours; the consequence of the discovery by the police entailing on the shekh a bastinado, and the same on the woman herself, as a substitute for the old custom of putting her into a sack, and throwing her into the Nile.

In buying houses, the price varies very much in different quarters, and depends of course on their size. In the Turkish quarters they vary from 5000 to 80,000 piastres. It may be generally considered that they pay an annual rent of 5 per cent.; and a house is thought to be a good bargain which repays the purchase-money in twenty years. No European can *legally* buy a house.

SERVANTS.

The monthly pay of servants at Cairo is a little less than at Alexandria. Turkish and Frank servants are much the same at both places.

Native servant, speaking Italian -	12 to 15, and rarely 20 dollars.
Native servant of all work, speaking a little Italian	100 to 150 piastres.
Native servant of all work, speaking only Arabic -	30 to 60
Native man-cook, speaking only Arabic - -	50 to 100
The *Mokuddum*, or head servant* - - -	50 to 100

* The *Mokuddum* is only in the houses of great people. He has the

Porter, *bowáb*	15 to 30 piastres
Sukka, or water carrier in the house	10 to 30
Sÿïs or *Seïs*, groom (his office is to go out with the *hareem*, if there is no *Mokuddum*)	25 to 45
———, if not fed by his master	45 to 120
Servants of all work, in the houses of Turks and natives	10 to 20
Women servants	10 to 30

These are all fed by their masters, unless arrangements are made that they should provide themselves; in which case an allowance is given, of about a piastre to 1½ piastre a day. If a servant has been tried for some time, and gives satisfaction, he is usually clothed by his master, but this is looked upon as a favour, and a reward for good behaviour; and the only thing required of the master is a pair of shoes every three months, if employed in much out-of-doors service.

Among the servants of Egypt, some of course possess recommendations, which make them preferable for the traveller, as, besides honesty and activity, a knowledge of Upper Egypt, of the requisites for a journey, and of the habits of Europeans, are indispensable. It cannot be supposed that all the comparative excellencies of each are sufficiently known, to enable me to point out those who are positively the best; but without excluding others from the merit of possessing proper qualifications, I may mention the names of some, who, from having been long in the service of travellers, are particularly deserving of recommendation; as Hagee Sulaymán, formerly cawáss of the British consulate, Mahmóod, and Mohammed Abdeen, who are perhaps the best in the country.

BOATS.

The boats of the Nile are the djerm (germ), the maádil, aggub (akkub), maash or ráhleh, dahabéëh, cangia (kangeh), kyás (kyáseh), Sándal, seféenee, garib (kárib), and maadéëh. The largest are the germs, which are only used on the Nile during the inundation, or between Alexandria, Rosetta, and other ports on the Mediterranean. They carry from 800 to about 2000 ardebs; but four have been built at

office of superintendant of the servants, and if there is no black slave he attends the harem out of doors. The name means "put before the others." The *karárgee*, who keeps plate and other things, answers to our butler, and is paid from 100 to 200 piastres.

Osioot which are rated at 4800 ardebs; and to give some idea of their size, a boat of 250 ardebs measures 35 feet in length and 10 or 12 in breadth. They have two masts and large lateen sails, like the generality of the boats on the Nile. They are only employed for carrying corn, and during the summer are laid up, covered with mats, to protect them from the sun. The maádil, or, as it is sometimes called, kyás, is of a very similar construction, but smaller, carrying from 150 to 800 ardebs. The aggub is only used for carrying stone, and is singular among the boats of the Nile for its square sail. The last five are small open boats. The name of sandal is chiefly applied to a small kind of cangia, and to ships' boats, or those attached to the gun-boats of the Nile; the garib is the fishing-boat, and the maadéëh the ferry; but the maash, dahabéëh, and cangia, are the three peculiarly adapted for travelling on the river, being furnished with cabins.

The maash, or, more properly, ráhleh*, is convenient from its large and lofty cabins; but unless a traveller has plenty of time to spare, a dahabéëh is far preferable; and many of these are now so large as to yield very little to the ráhleh in the comfort of their cabins, added to which they are always cleaner. The traveller who has time to spare, and intends making a long sojourn at Thebes, may take a ráhleh to go up the Nile, send it off at Thebes, and write to Cairo for a dahabéëh or cangia; or, if he does not object to the expense, he may take both with him, and, paying off the ráhleh at Asouan, use the smaller boat to pass the cataracts and return to Cairo.†

The dahabéëh differs only from the cangia in its greater size, and in having a plank, or gangway, at the side of the cabin windows extending to the steerage. They vary in size. The large ones have generally two cabins and a smaller room, called a bath, in all which a short man may stand nearly upright; and some persons have added to the height of the cabins by lowering the floor. The large-sized dahabéëhs let at from 2000 to 4000 piastres a month; smaller

* Maash signifies, and should only be applied to, a passage boat, where different parties *live together*, whence the name.

† See above, p. 85. on going up the Nile by a steamer.

ones at from 1200 to 1350, which last is about the sum paid for a large cangia. It is difficult to distinguish between the cangia and dahabéëh, as they are so very like each other, when of the same size, that no definite line can be drawn between them; generally speaking, therefore, the prices of all this class of boats may be reckoned at from 1000 to 5000 piastres a month. In all cases the price varies with the number of the men, whose pay is as follows:—

The *réïs** or captain of a small dahabéëh or cangia -	100	piast. a month.
Eight men at 50 piastres each - - - -	400	
Mestáhmel or steersman, rated as a man and a half	75	
Kitchen boy, rated as half a man - - - -	25	
	600	
Domán, or hire of boat, paid to the owner - -	594	varying with its size.
	1194	
Profit of the réïs - - -	106	
	1300	

A cangia may be hired at from 1000 to 1300, which used to be the price of a dahabéëh when the wages of sailors were 25 piastres the month. There is a small kind of cangia, seldom with more than one cabin, only high enough to admit of persons kneeling in it, which may be had at a lower rate, perhaps 700 piastres a month; but this implies a reduction in the number of men; and it has this discomfort, that no one can pass from one side of the boat to the other without making it lean over. It has, however, the advantage of being easily tracked, when the wind fails, and is quickly rowed down the stream on returning. Another species of cangia, called sandal, with one mast and one cabin, may also be rated at the same price as the last mentioned.

The contracts are usually written at the consulate, as few travellers understand sufficient Arabic, or the customs of the country, to do without a translation, or to have it drawn up by a public scribe. They are generally worded like the following: —

"*Translation from the Arabic.*

"Saturday the 20th of the month of Showal, of the year 1257 (4 Dec. 1841), Mr. ——, an Englishman, has taken on

* Réïs. or rvïs.

hire from the réïs —— of the town of Boolák (belonging to ———), a cangia of about —— ardebs burthen, for a voyage on the Nile, during such length of time as it may please the above to keep the said boat. It is to be manned by —— sailors, not including the réïs, and the sails, ropes, oars, &c. are to be in good condition.

"The hire agreed upon is —— piastres a month, without any further charges, to begin from the date of the present contract, which is in every thing agreeable to law.

"The réïs and sailors are to be obedient to the orders of the hirer, during the night as well as the day, but it is understood that they will not be obliged to tow the cangia after dark, unless necessity requires it.

"The sailors are to be full-grown, able-bodied men, understanding their work, and two of them are to keep watch during the night, when the boat is at anchor. If the boat passes the cataracts, the charges made for them by the réïs of the cataracts will be defrayed by the hirer.

"This agreement is signed (one month's pay having been given in advance) by the two parties in presence of the witnesses.

Witnesses { A. B. (Signed) A. B. Seal of réïs, ——."

It may be as well to make the réïs understand that he is not to take any other passengers, or merchandise of any kind, that the whole boat shall be at the traveller's command, that two of the sailors shall keep watch at night, and that no one shall quit the boat on the pretext of visiting relatives, or with similar pleas, without *previously asking permission.*

Some abuses have crept in of late, which ought to be put a stop to, being unjust to travellers (who now pay unheard of prices for boats), contrary to the customs of the country, and likely to pave the way for many others. One is the attempt to make the hirer of a boat responsible for any accident that may happen on passing the cataracts, which has even been introduced into written contracts. This is both unjust and absurd. It was never heard of till of late *, and

* This did not exist when I was before in Egypt. Dahabéëhs of all sizes then passed the cataracts as they now do, even in summer, without difficulty, and the passage has since been widened.

no Turk or native would take a boat under such conditions. Besides, the réïs of the cataracts is placed there on purpose to pass boats, and at *his* risk; and certainly nothing can be more ridiculous than for the traveller to remove that responsibility from the réïs of the cataracts, and nothing more unjust than for any one to take advantage of his inexperience to put him into this position. This should be resisted by all means, and the boats of those who refuse to allow them to pass the cataracts should not be hired at all, unless they agree *to pay the hire of the other taken for the rest of the journey beyond the cataract,* or to *deduct* from that of their own boat *during* the whole absence of the traveller in Nubia.

Another is the demand for the *return* of a boat, when taken to some place either up or down the river, and there discharged. This is also a new and unheard of abuse, and should not be tolerated. There is no such thing as *back carriage* in the country. As agreements are drawn up and deposited at the consulate, such abuses ought to be prevented.

The hire of the first month may be paid in advance; and when in Upper Egypt, half of each successive month, or the wages of the boatmen only, which are 50 piastres a month each. By all means the *rýïs* and boatmen must be made obedient to orders: the traveller will otherwise find them insufferably unruly and troublesome, too much indulgence being considered by them the result of fear or inexperience; nor, unless he maintains strict discipline, can he venture to give them a feast of meat at the large towns. Besides occasionally giving meat, (or money to buy it, or tobacco,) he will make them a present of money, on his return to Cairo. The réïs is always paid twice as much as a sailor, and at the end of the journey he requires about half, or one third of the whole sum given as *backshish.* This will depend on the number of sailors.

Before his departure, the traveller's servant must see that all the oars are on board, and the sails in good condition; he will also overlook the construction of an awning before the cabin, which is the most comfortable addition to a boat, and serves as a cool and cheerful place to sit in during the day. The réïs will undertake to have it made under the superintendence of his servant. It is sometimes formed of mats laid over palm sticks, and if so, care should be taken that they be not common

coarse ones called *Nookh*, but the same that are used in rooms at Cairo. A far better kind of awning is made of thick tent-cloth, or a white cotton stuff called *Abbuh*, or a thicker kind called *Morubba*, lined with the same dyed blue, stretched over a wooden frame-work. This gives more room than the circular top of the mats, and is easily raised, if necessary, in a high wind. Finding that Europeans always made those awnings as an extra room, and sought a place where they could stand upright, many have added an open wooden room, or porch, to that part of the boat, when it was building, and have made the floor of the cabins lower; which last is a great improvement.

The first thing to be done, after taking a boat, is to have it sunk, to rid it of the rats, and other noxious inhabitants it may have. This should be done on the opposite shore, which you must leave before night; otherwise the rats will resume their berths on board, and the precaution will have been useless. The cabins should also be well washed, and when dry should be painted carefully, the expenses of which will be about 70 piastres for a cangia of 100 ardebs burthen, with two small cabins, or more if many colours are used: larger boats of course in proportion. All the cracks should be previously stopped with putty, and they may be closely papered over; but paste must not be used, as it will harbour insects, and is not likely to hold fast for any time. The best preservative against disagreeable intruders at night is Mr. Levinge's contrivance of sheets and mosquito net in one piece, already mentioned.* The only disadvantage of it is the trouble of getting in and out. Another preventive is a small piece of camphor in the bed and another under the pillow.† An iron rat-trap is also a good thing to have on board, and I have no doubt that an ichneumon (which is an animal very common about Shoobra and Geezeh), if even kept tied up in the boat, might tend greatly to prevent the visit of rats from the shore. A piece of tin in the shape of a funnel placed on the rope at night

* See p. 86. note.

† When camphor is used for preserving clothes, pepper-corns are put with it to keep its scent.

with the mouth towards the land, would also prevent their running along it to the boat, but it would be difficult to induce the sailors to take the trouble of placing it nightly on the rope, and the boats are often so close to the shore that these troublesome visitors have nothing to do but leap into them. Cats are useful if they can be kept on board, but they are apt to go ashore and are often lost. All things which the rats are likely to eat, and which can be put into *Ballási*, may be easily kept out of their reach.

The best thing to destroy flies, still one of the plagues of Egypt, is an infusion of quassia. Put a small handful into a *white* basin, and pour a pint of boiling water over it, and let it cool: a little sugar may be sprinkled over it as a greater inducement to them to come to it.

Besides curtains for the windows at night, it will be as well if there is no glass in them to put it into two at least, one on each side, as the alternative of cold or darkness is by no means pleasant in winter.

A kitchen should also be put up in the fore part of the boat. It should be made of planks of wood, with three or four fire-places in it, having their sides strengthened with gypsum, and the bottoms or gratings of thin iron bars. It will cost about 54 piastres, and may be made by the rýïs under the superintendance of a servant.

It has been customary for travellers, as soon as they engaged their boat, to have their flag hoisted on board to prevent its being seized by the government, as well as to show the soldiers of the gunboats stationed at the large towns that it belonged to Europeans; the natives being frequently obliged to stop to show what goods they have on board. It was a privilege tacitly accorded to travellers; but the English have thought fit to renounce it, *preparatory* to the opening of free trade on the river. It is easy to renounce a favour, for right of course it was not, but difficult to obtain one. from the Turks, and Mohammed Ali, as usual, gladly availed himself of anything that looked like a concession. The flags of some English travellers unaware of the change were torn down, while those of other European strangers were suffered to fly unnoticed; and it is now thought better to avoid hoisting any, or at least

to use it merely as a signal forward, with the Turkish flag at the post of honour.*

After having been a few days on board, on his way up the Nile, if he finds the boat make little way, he had better order one of his native servants unobserved at night, or under the plea of bathing, to examine the end of the keel near the rudder, to ascertain that no tricks have been played to impede the sailing of the boat; for with this view they sometimes fasten a log or short plank of wood athwart the keel, to stop the speed of the boat and lengthen the voyage; and in coming down, if the round stone with a hole in the centre, which on ascending the Nile is generally kept on deck near the prow, is no longer seen on board†, he had better bid his servant ascertain where it has been put, as they sometimes suspend it by a long rope from the stern beneath the water, with the same view of impeding the boat, on its way down. Herodotus‡, in describing the large boats of the ancient Egyptians, says, "They adopt the following method in going down the Nile. Being provided with a bundle or wicker hurdle of tamarisk interlaced with rushes, and a stone with a hole weighing about two talents (about 130 lb.), they tie the former to the head of the boat, allowing it to follow the course of the stream, and fasten the stone by a rope to the stern. The tamarisk hurdle carried forward by the current drags after it the *baris* (such is the name of these boats), and the stone sinking in the water serves to direct its course." But the modern Egyptians omit the tamarisk bushes, which was intended to aid the boat in its descent, and have only adopted that portion of the contrivance § invented by their ancestors, which answers the object they have in view.

Another very necessary precaution is to order the réïs to forbid the boatmen to tie the sails, and insist upon their holding the rope called *shoghóol* in their hands; which is termed keeping it *khálus* "free;" for to this almost all the

* See p. 87. note ‡.

† On going down the Nile, its place is behind the after-cabin, in what is called E'Ginnáyn, "the garden."

‡ Herodot. 2. 96.

§ This, though it might suit heavy boats going at the rate of the steam, would necessarily impede one rowed by oars.

accidents that happen on the Nile are to be attributed. In those parts where the mountains approach the river it should be particularly attended to, as at Gebel Shekh Umbárak, Gebel e' Tayr, and thence to Shekh Timáy, Gebel Aboo Faydee, Gebel Shekh Heréedee, and Gebel Tookh below Girgeh.

The traveller should have the deck of his boat washed every morning; and he may select any one of the crew who appears most willing for this duty. When one is chosen, it is more likely to be done. An allowance of a piastre or two a week should be given for this extra labour, and care should be taken that it is never omitted: unless done always, it will cease to be done with good will. Above all things, I recommend strict discipline in the boat, and invariable obedience to orders, whatever they may be, with the full understanding of course that they are reasonable and just. But I am far from advising that constant use of the stick which is sometimes resorted to most unnecessarily: firmness and the determination of being obeyed seldom fails to command respect and obedience; for, when they know you will be obeyed, they will seldom disregard an order. When once that obedience is established, then you may be as indulgent as you like, and every good office, every reward, will be received as a favour. Without it, kindness will be construed into fear or ignorance; every attempt will be made to deceive the too easy traveller; and in order to have a moment's peace, he will be obliged to have recourse to the very means he had been hoping to avoid; by applying to some Turkish governor, or by substituting for kindness too late severity, either of which will only draw upon him hatred and contempt.

One thing, however, I must say, is, that however much they may try to impose on one, over whom they think to get the upper hand, they never harbour any feelings of revenge. They are like the frogs in the fable with the log of wood. In short, my advice is to be strict and just, without unnecessary violence, in order to have the satisfaction of being indulgent.

In visiting the ruins, one or two of the crew will carry water, or any thing else you may require, and they may occasionally receive a few piastres to buy tobacco. It is better

not to give it each time, but after having been so employed on several occasions; the promise of it being held out provided they are *always* found ready to go; and if there is any rivalry among the others they also should be allowed to take their turns in this employment. When properly managed, no people are so willing or good-natured; when not understood, none so troublesome.

I have already stated that when the crew behave well, they may have a sheep given them at some of the large towns, or a certain quantity of meat at least; as a *reward for past exertions*, and at the end of the journey they and the rĕïs will expect a present in money, according to their behaviour during the voyage. The rĕïs generally receives half as much as the whole of the crew; but their share had better be given to one of them, and not to the rĕïs, as he would probably cheat them of a great part; for few in Egypt, whether Turks or natives, part with money without an effort to defraud.

In leaving Boolak either for Upper Egypt or the North, as well as in arriving there, the traveller should resist any demand for *backshish* (a word that haunts him in Egypt), which the custom-house *cawásses* will of course ask for; they have nothing whatever to do with him or his baggage, and have therefore no claim, on the score of allowing to pass free what they dare not touch. Any attempt to stop his things should be represented, and care should be taken that the offender is punished, in order to put a stop to this nuisance.

Many persons ask if bathing in the Nile is advisable. Nothing is more conducive to health and comfort; and I have frequently bathed three times every day, when in Upper Egypt and Nubia, without any bad effects. I should not, however, recommend it more than once or twice, very early in the morning, and about sun-set. The crocodile is not so much dreaded by bathers as might be expected; but it is as well to avoid sand-banks, which are his favourite resort; and the vicinity of the boat, or a strong stream under a steep bank, or above all, the rocks about Philæ and the cataracts, are the most secure from the intrusion of *aboogóodee.**

* The *nukb* or nickname given to the crocodile by the felláhs. It is called Temsáh in Arabic.

THE MAGICIAN.

One of the first lions which the traveller inquires after, on arriving at Cairo, is the magician, who has become noted for certain performances through a supposed supernatural power, by which figures are made to appear to children; and the persons of those who have been called for by the by-standers have been sometimes described so accurately as to lead to the belief that his pretensions were not unfounded.

Mr. Lane has given a full account of what he does, or pretends to do; for which I refer to his work*, and proceed to describe the performance of the same person, Shekh abd el Káder, as witnessed by me in 1841, with the observations I have been led to make on the occasion; which I submit to the judgment of the reader, and above all of the traveller, who sees him, and has sufficient knowledge of Arabic to be independent of an interpreter. A belief in the power of calling up the dead, or exhibiting appearances of absent persons, has been long current in the East. The manner of doing this calls to mind the invocation of the Witch of Endor†, when Samuel was made to appear at the request of Saul; and the use of ink in the boy's hand is similar to the oil said to have been employed for the same purpose by the Greeks, according to the Scholiast on Aristophanes.‡

I now proceed to show as briefly as possible what are the claims of the modern magician in rivalling those of old.

On going to see him I was determined to examine the matter with minute attention, at the same time that I divested myself of every previous bias, either for or against his pretended powers. A party having been made up to witness the exhibition, we met, according to previous agreement, at Mr. Lewis's house on Wednesday evening, the 8th of December. The magician was ushered in, and having taken his place, we all sat down, some before him, others by his side. The party consisted of Colonel Barnet, our consul-general, Mr. Cramer, the Russian consul-general, Mr. Lewis,

* Modern Egyptians, vol. i. p. 348, &c.

† 1 Samuel, xxviii. 11.

‡ Schol. Aristoph. Acharn. 1093. (1127.) — *Εισι γαρ τινες οιεν ελαιῳ ορωντες μαντευονται.*

Dr. Abbot, Mr. Samuel, Mr. Christian, M. Prisse, with another French gentleman, and myself; four of whom understood Arabic very well, so that we had no need of an interpreter.

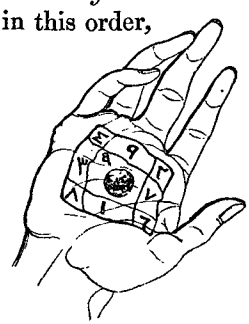
The magician, after entering into conversation with many of us on indifferent subjects, and discussing two or three pipes, prepared for the performance. He first of all requested that a brazier of live charcoal might be brought, and in the meanwhile occupied himself in writing upon a long slip of paper five sentences of two lines each, then two others, one of a single line, and the other of two, as an invocation to the spirits. Every sentence began with Tuyurshoon, and they were very similar to those given in Mr. Lane's book:—

طرش طريوش انزلوا انزل الى

&c.

Each was separated from the one above and below it by a line, to direct him in tearing them apart.

A boy* was then called, who was ordered to sit down before the magician. He did so, and the magician having asked for some ink from Mr. Lewis, traced with a pen on the palm of his *right* hand a double square, containing the nine numbers in this order,



or in English

4	9	2
3	5	7
8	1	6

— making 15 each way; the centre one being 5, — the evil number. This I remarked to the magician, but he made no reply. A brazier was brought and placed between the magician and the boy, who was ordered to look stedfastly into the ink and report whatever he should see. I begged the magician to speak slowly enough to give me time to write down every word, which he promised to do, without being displeased at the request; nor had he objected, during the preliminary part of the performance, to my attempt to sketch him as he sat.

* Though the magician confines his power to boys and girls below the age of puberty, he allows that a black woman of any age, married or no, and a pregnant woman, may see the same appearances.

He now began an incantation, calling on the spirits by the power of "our Lord Soolayman," &c., with the words *tuyurshoon* and *hadderoo* (be present), frequently repeated. He then muttered words to himself, and tearing apart the different sentences he had written, he put them one after the other into the fire together with some frankincense. This done, he asked the boy if any body had come.—BOY. "Yes, many."—MAGICIAN. "Tell them to sweep."—B. "Sweep."—M. "Tell them to bring the flags."—B. "Bring the flags."—M. "Have they brought any?"—B. "Yes."——M. "Of what colour?"—B. "Green."—M. "Say, bring another."—B. "Bring another."—M. "Has it come?"—B. "Yes, a green one."—M. "Another."—B. "Another."—M. "Is it brought?"—B. "Yes; another green one—they are all green."—M. "What now?"—B. "Another; half white, half red."—M. "Bring another.—B. "Bring another."—M. "Heh?"—B. "He has brought a black one; all black."—M. "Another."—B. "Another; here it is; there are five."—M. "Another."—B. "Bring another; here it is, all white."—M. "Bring one more."—B. "Bring one more."—M. "Well?"—B. "He has brought one more, green."—M. "Bring the sultan's tent."—B. "They have brought it, but have not yet put it up."—M. "Order them to pitch it and lay down diwans."—B. "They have put it up, and have brought diwans; here comes the sultan on a black horse. and he alights and sits on a throne."—Finding the boy very ready with his answers, I said to him, "Have I not seen you perform before?" He said "Yes, I have done it before often."—M. "What do you see now?"—B. "He is washing his hands."—M. "Is a soldier before him?"—B. "Yes."—M. "Have they brought coffee?"—B. "They have; and he drinks—put me some more ink."

This being done, the magician asked who would call for some one. Mr. Lewis called for his father by name.—M. "Say to the chowish, 'Chowish, bring Frederick Lewis before me that I may see him?' Well!"—B. "Here he is, dressed in black, short and fat, of a white colour, with no beard, but mustaches, wearing a tarboosh and red shoes." The description of this person was as unlike as the last part to a European dress. The magician, on being told this, said,

"Let him go." The boy repeated this order, and said, "I tell the truth as he appears."

I suggested that the magician, having once caused Shakspeare to be so well described, he ought to have the same power of doing it again with a different boy, and I asked for him. — M. "Say, Chowish, bring Shakspeare." — B. "Bring Shakspeare." — M. "Is he come?" — B. "Yes; he is short, fat, dressed in black, with a child standing by him; he has a beard." Somebody asked if he had anything round his neck. B. "Yes; a handkerchief, red. He has a black beard, no moustaches, a black high hat." Some one asked if it was like a common hat. B. "A hat with a band round it; he wears red shoes, has nothing in his hand, Arab trowsers, and a *nizám* dress, and a black *nizám* coat, with a red shawl round his waist, a stick in his hand, many people near him, and a little boy dressed in white, an Arab dress, *tarboosh*, and red shoes." — M. "Let him go — is he gone?" — B. "Yes."

Lord Anglesey was then called for. The boy described him as an Englishman, tall, in a Frank dress of a black colour, with a white handkerchief round his neck, wearing black boots and white stockings, light or yellow hair, blue eyes, no beard, no moustaches, but whiskers; with black gloves on his hand, a low flat black hat. He was then asked how he walked. M. "Tell him to walk." — B. "He stretches out his leg far, and puts his hands to his sides in his trowsers pockets." Some one asked if he stepped out equally with both legs? and the boy replied, "He puts them out both equally."

He was then sent away, and another boy was brought, who had never before seen the magician, having been chosen with another by Mr. Lewis on purpose. The ink being put into his hand he was asked if he saw the reflection of his face; and having answered in the affirmative, he was told to say when he saw any thing; but after many incantations, incense, and long delay, he could see nothing, and fell asleep over the ink.

The other boy was then called in, but he, like the last, could not be made to see any thing; and a fourth was brought, who had evidently often acted his part before. He

first saw a shadow, and was ordered to "tell him to sweep," and after the flags and the sultan as usual, some one suggested that Lord Fitzroy Somerset should be called for. He was described in a white Frank dress, a long (high) white hat, *black stockings*, and white gloves*, tall, and standing before him *with black boots*. I asked how he could see his stockings with boots? The boy answered "under his trowsers." He continued, "His eyes are white, no moustaches, no beard, but little whiskers, and yellow (light) hair; he is thin, thin legs, thin arms; in his left hand he holds a stick, and in the other a pipe; he has a black handkerchief round his neck, his throat buttoned up; his trowsers are long; he wears green spectacles." The magician seeing some of the party smiling at the description and its inaccuracy, said to the boy, "Don't tell lies, boy." To which he answered, "I do not, why should I?"—M. "Tell him to go."—B. "Go."

Queen Victoria was next called for, who was described as short, dressed in black trowsers, a white hat, black shoes, white gloves, red coat with red lining, and black waistcoat, with whiskers, but no beard nor moustaches, and holding in his hand a glass tumbler. He was asked if the person was a man or a woman? He answered "a man." We told the magician it was our queen! He said "I do not know why they should say what is false; I knew she was a woman, but the boys describe as they see."

From the manner in which the questions are put, it is very evident that when a boy is persuaded to see anything, the appearances of the sweeper, the flags, and the sultan, are the result of leading questions. The boy pretends or imagines he sees a man or a shadow, and he is told to order some one to sweep: he is therefore prepared with his answer; and the same continues to the end, the magician always telling him what he is to call for, and consequently what he is to see. The descriptions of persons asked for are almost universally complete failures, and the exceptions may, I think, be explained in this manner. A person with one arm is called for, as Lord Nelson; while described, questions are put by those present as to this or that peculiarity, and the mere

* A German calls a glove a "hand shoe;" an Arab a "hand-stocking."

question, "Has he one or two arms?" will suffice to prompt a boy of any quickness to say, "No, I see he has only one;" and when asked which he has lost, he must be right, as the magician has the wit, if wrong, to say "he sees him as in a mirror;" and the same unintentional hints, aided sometimes by an interpreter, have, doubtless, led to the few striking descriptions which have been given. Indeed, though every one had agreed to avoid any thing which might lead the boys to their answers, on the occasion above mentioned at Mr. Lewis's, this question was inadvertently asked, "Does Lord Anglesey step out equally with both legs?" which, had the boy been sufficiently quick, would have led to a description that might have been cited in favour of the power of the magician. It is also very evident that the boy describing an European with trowsers, boots, and stockings, was not telling what he saw, but what he was thinking of, and putting together as the description of a Frank dress; for he could not, of course, see the stockings, concealed, as they would be, by trowsers and boots.

I am decidedly of opinion that the whole of the first part is done solely by leading questions, and that whenever the descriptions succeed in any point, the success is owing to accident, or to unintentional prompting in the mode of questioning the boys. That the boys are frequently sent beforehand by the magician to wait near the house has also been discovered; but in cases where European and other boys, who have never seen him, are brought, the same leading questions will answer, if the boys can be induced by their imagination to fancy they see any thing. Indeed, this imagination has been sometimes so worked upon as to alarm them for many days and weeks afterwards, and we have no need of Egyptian magicians to induce credulity, or to work upon the fears of children. With regard to those who have learnt of the magician, if they really believe that with such questions they have any other power over the boy, independent of his imagination, or the wish to please the party, I leave them to explain it according to their own version.

For my own part I see nothing to make me hesitate for one moment in my opinion; and Dr. Abbot, who has seen this magician frequently during the last six or seven years, assured me he never knew one person properly described.

THE TOWN OF CAIRO—HISTORY OF.

Musr el Kaherah, corrupted by the Italians into Cairo, was founded by Goher, a general of El Moëz, or Aboo Tummim, the first of the Fowátem, or Fatemite, dynasty who ruled in Egypt. He was sent in the year 358 of the Hegira, A.D. 969, with a powerful army from Cayrawan, near Tunis, the capital of the Fowátem, to invade Egypt; and having succeeded in conquering the country, he founded a new city, near the citadel of Kuttaëea, under the name of Musr el Kaherah. This, in 362 (A.D. 973), became the capital instead of Fostat; which then, by way of distinction, received the name of Musr el Ateékeh (Old Musr).

El Moëz soon afterwards arrived with the whole of his court, and the Fowátem, bringing with them the bones of their ancestors, for ever relinquished the country whose sovereignty they had also usurped, and which they still retained, by leaving a viceroy in the name of their monarch. Cairo was at first called Dar el Memlekeh, or "the royal abode," and then Musr el Kaherah; and Fostat was distinguished ever after by the name of Musr el Ateekeh, or Old Musr, which has been since transformed by Europeans into Old Cairo.

The epithet Kaherah (Cairo) is derived from Kaher, and has been translated "victorious," which is certainly a very suitable name for a city. Some, however, affirm that it signifies "vexatious;" that it has even sustained this character through a series of dynasties, both vexing those who held the sceptre, and being vexed by them; and that it received this peculiar appellation from the following circumstance:—The architect being about to build the wall, agreed on a signal for laying the first stone, which was to be given by vibrating an extended cord; when a crow having accidentally perched upon and shaken it, the building was commenced contrary to his will; and through this unlucky omen, and the vexation (Kaher) he felt, the name of El Kaherah was applied to the new city.* Kaher is

* Though not altogether dissimilar, the names of the old and new capitals of the Fowátem are not so much alike as Europeans have made them, who scruple not to write them Cairoan and Cairo. This resemblance might explain the new name at once; but though convenient, it is unwarranted.

synonymous with *ghoolb* in the Kamóos or Arab lexicon, and this word has the double meaning of dejection, both of spirits and of power. There is, however, more reason to suppose that it was applied to the city in the sense of "victorious," and this is confirmed by the name of the eighteenth caliph of the Abbaside dynasty, El Kaher Billah, Mohammed, to which the meaning "victorious" could alone apply.

The first part of the city erected by Góher was what is still called el Kasráyn, or "the two palaces," one of which, formerly the residence of Saladin* and other kings, has been long occupied by the Méhkemeh, or Cadi's Court. Till within a few years it was almost a ruin, but is now repaired.

The walls of Cairo were built of brick, and continued in the same state till the reign of Yoosef Saláh-e'-deen (Saladin), who substituted a circuit of stone, and united to the original town the whole of that part lying between the Bab Zooayleh and the citadel.

Yoosef Saláh-e'-deen was the founder of the Eiyoobite dynasty in Egypt, and is well known in the history of the Crusades under the name of Saladin. Shortly before his arrival, and during the troubles that obscured the latter end of the reign of the Fowátem, whom he expelled, Cairo had been attacked by the Franks, and partly burnt on their approach, about the year 1171. Their designs against the city were unsuccessful; but in order to place it effectually beyond the reach of similar attempts, Saladin raised around it a stronger wall of masonry; and observing that the elevated rock to the south of the city offered a convenient position for the construction of a fortress, to command and protect it, he cleared and walled in that spot; and discovering a large well near the centre that had been cut by the ancients, and was then filled with sand, he excavated it, and brought another welcome supply† of water to the citadel by an aqueduct, which conveyed a continuous stream from the Nile, at Fostat, to the new citadel. This last was then merely a conduit, supported on wooden pillars; and it was not till about the year 1518 that the stone aqueduct, still used for the same purpose, was substituted by order of Sultan el Ghorée.

* See below on the Mehkemeh, or Cadi's Court, p. 268.

† The water of the well no doubt filters through from the Nile.

It is probable that the well above mentioned, which now bears the name of Beer Yoosef, "Joseph's well," from the caliph Yoosef, was hewn in the rock by the ancient Egyptians, like the tanks on the hill behind the citadel, near the Kobbet el Howa; and this is rendered more probable from the circumstance of there having been an old town, called Loui Tkeshrómi, on the site of the modern city. It seems, indeed, to be generally allowed by the Cairenes, that Yoosef was not the real author of this great work; and some have claimed it, without much show of probability, for Amer, the first Moslem conqueror of Egypt. It consists of two parts, the upper and lower well, and a winding staircase leads to the bottom, a depth of about 260 feet.

THE CITADEL.

Besides the well just described, the citadel contains several objects worthy of a visit; among which may be mentioned the Pasha's palace, the new mosk, now building by Mohammed Ali, the site of Joseph's hall, and the arsenal.

The palace contains some handsome rooms, and the view from it is very fine.

The mosk is still far from being finished. It consists of an open square, surrounded by a single row of columns, 10 on the N. and S., 13 on the W., and 12 on the E., where a door leads to the inner part, or house of prayer; as in the Tayloon, and other mosks of a similar plan. The columns have a fancy capital supporting round arches, and the whole is of Oriental alabaster, with the exception of the outer walls. Of the general appearance and effect no opinion can be formed from a building in so unfinished a state; but I fear it will not have the beautiful character of the old mosks of Cairo, and that it will be rather admired for the materials than the style of its archecture. Beyond it is the harem of the Pasha, with a garden on the side nearest the mosk. It was to make room for this mosk that Joseph's Hall, a lofty building supported on numerous handsome granite columns, was removed in 1829. But it is to be regretted that the carelessness, or want of skill, in taking down the columns, caused the destruction of the greater part of them, being thrown down at once,

and mostly broken by the fall. Some few are still standing in their original position, but will, of course, soon be taken away, and probably share the fate of those just mentioned.

From the platform is a grand and commanding view of the city and the surrounding country, taking in the arsenal immediately below,—the Roomaylee, and the splendid mosk of Sultan Hassan, just outside the gates of the citadel,—the numerous minarets of Cairo,—and, in the distance, the Pyramids, with the valley of the Nile, to Sakkára on the south, and to the point of the Delta on the north.

Parts only of the old citadel walls now remain, the others having been replaced by bastions and curtains of European construction; and, what strikes a stranger, the portion most stongly and regularly fortified is that least open to foreign aggression, the town side. A great part of the walls was blown up by the explosion of the powder magazine, in 1823, but all was restored the same year, and since that time some additions have been made to the works.

On one side the spot is still shown where Emin Bey leaped over on horseback, and escaped with his life, during the well-known massacre of the Memlooks by order of Mohammed Ali; but the then dilapidated wall is now much higher than at that time, having been since cleared of the mounds of rubbish which had accumulated below it, to which his safety must in a great degree be attributed. This massacre I shall have occasion to mention in the historical notice of Egypt.

On the western wall of the citadel is an eagle in high relief, supposed to be an emblem, or banner, of Karakoosh*, the minister and buffoon of Yoosef-Salah e' deén, whose name signifies in Turkish, "black-bird." It has no inscription, nor does it appear to be ancient, or of any other date than the wall into which it is built; and the credulous believe that it formerly uttered a cry when any calamity was about to happen to the city.

Behind the citadel is a fort upon a rock, or projecting point of the Gebel e' Jooshee†, the ascent to which is by a long causeway.

* Punch in Turkish is Kara gióz, "black eye."

† Properly Gooshee or Giooshee, the G being pronounced soft as J.

It was on the site of this fort that Mohammed Ali erected a battery against the citadel, then in possession of Khoorshid Pasha, by which he obtained the surrender of the place.

PRINCIPAL BUILDINGS, AND ORIENTAL CHARACTER OF THE TOWN.

The narrowness of the streets of Cairo; and their great irregularity, may strike an European as imperfections in a large city; but their Oriental character fully compensates for this objection, and of all Eastern towns none is so interesting in this respect as the Egyptian capital. Nor is this character confined to the bazaars, to the mosks, or to the peculiarities of the exterior of the houses; the interiors are of the same original Arab style, and no one can visit the hareems and courts of the private dwellings of the Cairenes, without recalling the impressions he received on reading the Arabian Nights. The disposition of the different parts of the interior is, to an European eye, singularly confused, without the appearance of plan or systematic arrangement; but the picturesque style of the courts, the inlaid marble, the open fonts, *mandaras* with a façade of two arches supported on a single column, the elaborate fretwork of wood forming the *mush-rebéëhs*, or projecting windows, and the principal room with its lantern (a sort of covered impluvium), its diwans, deep window seats, and stained glass windows, have an effect which cannot fail to strike a stranger, and remind him of the descriptions of old Saracenic cities. The accurate work of Mr. Lane, and the drawings published by Mr. Hay, Mr. Roberts, and Mr. Owen Jones, have illustrated the mode of living, and have given excellent representations of some of the public buildings in Cairo; but much remains to be done in the interiors; and it is gratifying to know that the pencil of one, who has already occupied himself so successfully in Spain, is now engaged in portraying the striking peculiarities of this truly Eastern capital, which we may shortly hope to receive from the hand of Mr. Lewis.

MOSKS OF CAIRO.

Cairo is said to contain about 400 mosks. Many of them are in ruins, but the number of those that are still in repair,

and used for the daily prayers, cannot fail to strike any one who passes through the streets, or sees their numerous minarets from without. The principal mosks are the Taylǫon (Tooloon), the Ez'her, the Hassanín, El Hákem, and those of the Sultans Hassan, el Ghóree, and Kalaoon, (to which last is attached the Morostán, or madhouse,) the Shāráwee, Moáiüd, Bêrkook, Sitteh Záyneb, and others; to many of which are attached the tombs of their founders.

There is little difficulty attending a visit to the mosks of Cairo; the only things required for a person ignorant of Eastern customs are, to be accompanied by a cawáss, and to put on a Turkish dress; and though the wearer may be known to be an European, the adoption of a Moslem costume* suffices to prevent any objection, the prejudices of the people not being awakened, as would be the case against the wearer of a Christian dress. He would by this means be enabled to examine, and even draw the interior, without molestation; though for this last a government permission is generally required, especially in the more revered mosks of the Hassanin, the Ezher, and a few others. An order from the Pasha would, indeed, obtain admittance for a person wearing the Frank dress, even to those just mentioned, but he would run the risk of hearing many an insulting speech, and of receiving more tangible marks of disapprobation, from those who happened to be present not belonging to the mosk, and therefore not responsible for the respect due to the order he had presented. It must be admitted, that all unnecessary disregard to the feelings of a people strongly prejudiced in matters of religion, however silly their prejudices may appear to us, had always better be avoided, when so simple an expedient as the adoption of a costume would prevent their excitement, and it cannot be doubted that it would be better taste, as well as more agreeable, to have recourse to this disguise on such an occasion.

* Those who do not want a Turkish dress, and object to the expence, may buy a *kaftán* and *jûbbeh*, which, with a pair of Turkish drawers, a red cap, a white shawl for a turban, another shawl as a girdle, and a pair of slippers, will make a very good dress, and not be altogether useless afterwards; as the *kaftán* will serve for a dressing-gown, and the other things, which will not cost two pounds, will be useful as a present to a reïs or a servant, or some one else in Upper Egypt.

The first in point of antiquity *, is the mosk of Ahmed ebn e' Tooloon, generally known as the Jama† (Gama) Tayloon. It is said to be built on the plan of the Kaaba, at Mecca, which seems to have been that of all the oldest mosks *founded* by the Moslems. The centre is an extensive open court, about 100 paces square, surrounded by colonnades; those on three of the sides consisting of two rows of columns, 25 paces deep, and that on the eastern end of five rows, all supporting pointed arches. These arches are of a very graceful shape, retaining a little of the horse-shoe form at the base of the archivolt, as it rises from the top of the pilaster; and in a wall connecting the mosk with the base of the principal minaret is one round horse-shoe arch, which is rarely met with in Egypt. Around the mosk is an outer wall, now encumbered in part by houses, at each angle of which rose one of the minarets; that on the N. W. corner being the one used for the call to prayer. It is the oldest in Cairo, having been founded ninety years before any other part of the city, in the year 879 A. D., or 265 of the Hejira, as is attested by two Cufic inscriptions on the walls of the court, a date which accords with the era of that prince, who ruled in Egypt from 868 to 884. If not remarkable for beauty, it is a monument of the highest interest in the history of architecture, as it proves the existence of the pointed arch about three hundred years before its introduction into England, where that style of building was not in common use until the beginning of the 13th century, and was unknown before the year 1170.

There is reason to believe that the pointed arch was used in some parts of Europe as early as the beginning of the twelfth century; but it was then evidently a novel introduction, generally mixed with the older round-headed arch, and not exclusively adopted throughout any building. And since we here find a mosk presenting the pointed style in all its numerous arches, we may conclude not only that the Saracens employed it long before its introduction into Europe, but that we were indebted to them for the invention. The mosk of Tayloon being the oldest building in Cairo, it is

* The oldest in Egypt is that of Amer, at old Cairo, which I shall have occasion to mention presently.

† Properly Gámā; and pronounced Jáma, or Giama. It means, like the word *Synagogue*, "a congregation," or "meeting."

impossible to ascertain from any monuments there at what time they adopted this style of architecture, but we may reasonably suppose that it was *not the first* mosk ever erected with pointed arches, and that in the East this kind of arch dated considerably before the year 879. That it should have been introduced from thence into Europe is not at all improbable; and the time of its first appearance naturally leads to the conclusion, that the Crusaders made us acquainted with a style of building they had seen during their wars against the Saracens.

Along the cornice, above the arches within the colonnades, are Cufic inscriptions on wood, many of which have long since fallen. The style of the letters is of the same ancient character, as in the stone tablets before mentioned; and indeed, were the date not present to determine the period of its erection, the style of the Cufic alone would suffice to fix it within a very few years, that character having undergone very marked changes in different periods of its use; and what is singular, the oldest, which is the most simple and least ornamented, has perhaps a nearer resemblance to the Arabic, than that in vogue about the time when the modern form of letters was introduced. The Arabic character was first adopted about 950 A. D., but Cufic continued in use till the end of the Fowâtem or Fatemite dynasty; and on buildings, Arabic and Cufic were both employed, even to the reign of Sultan el Ghoree, A. D. 1508.

The wooden pulpit, and the dome over the font in the centre of the quadrangle, are of the Melek Munsoor Hesam e' deen Lageen, and bear the date 696 of the Heg'ira, in Arabic characters.

Another mosk, the next in point of antiquity, at Cairo, founded in 1003 by the Sultan El Hákem, has also pointed arches, which sufficiently shows this to be the usual style of architecture in the East at a period when it was still unknown in Europe; and there is every reason to believe that if other Saracenic buildings could be discovered of the same era, and probably long before the time of Ahmet ebn e' Tooloon, they would present the same pointed style. It is, however, sufficient to have found two, of the years A. D. 879 and 1003, to settle the question respecting the previous use of the pointed

arch in the East; and the idea of its origin from the intersection of two round arches*, or groined vaults, may at once be abandoned, and, above all, its invention in England, which was years behind the Continent in the date of its adoption.

The minaret of the Tayloon, which rises from the exterior wall of circuit, has a singular appearance, owing to the staircase winding round the outside. Its novel form is said to have originated in the absent habits of its founder, and an observation of his Wizéer.† He had found him unconsciously rolling up a piece of parchment into a spiral form; and having remarked, "It was a pity his majesty had no better employment," the King, in order to obviate this impression, replied, "So far from trifling, I have been thinking that a minaret erected on this principle would have many advantages; and I wish that of my new mosk to be built of the same form."

From its summit is one of the finest views of the town; and though inferior in extent, it possesses an advantage over that from the platform of Joseph's Hall, in having the citadel as one of its principal features. The hill on which the mosk stands was formerly called el Ḳottaeea, and was chosen by Ahmed ebn e' Tooloon as a place of residence for himself and his troops‡; the area in the vicinity of the mosk being, as the name implies, divided into *allotments* §, in reward for the services of those who had enabled him to usurp the sovereignty of the country; and it was not till long after the foundation of Cairo that this hill was enclosed within the walls, and became part of the capital of Egypt. Its modern name is Ḳalaṭ-el-Kebsh, "the citadel of the ram," and an idle tradition pretends to record it as the spot where the ram was sacrificed by Abraham.‖ Nor is the only fanciful tradition connected with this hill, or the site of the mosk of Tayloon. Noah's ark is reported to have rested at the very spot where a Nebḳ¶ tree still grows, within a ruined enclosure in the court of the mosk; and the name of Gebel *O'shoor* is be-

* Which intersecting part, after all, is not on the principle of an arch.

† This word is pronounced with a *W* in Arabic, and with a *V* in Turkish.

‡ This is noticed by Aboolfeda, and other Arab historians.

§ I had supposed the word Ḳottaeea to refer to the *quarries* there, but am indebted to Lord Munster for its real import as applied to this place.

‖ The Moslems commemorate this sacrifice by killing a ram on the Eed. They say it was Ishmaël for whom the ram was substituted, and not Isaac.

¶ Rhamnus Nabeca, Forsk.

lieved to have been given it, in consequence of the *thanksgiving* he there offered to the Deity for his rescue from the perils of the flood.

The Ezher was originally founded by Goher (Jóher) el Káëd*, the general of Moez, about the year 970; but that which is now seen is of a later date, having been subsequently rebuilt, and considerably enlarged. Each part bears an inscription relative to the era, and authors, of its successive restorations, to the year 1762. It is of considerable size, and ornamented by numerous columns, which give a lightness and grace to the interior. It is the College of Cairo, and here the Koran is particularly studied; but as in the ancient temple of Jerusalem and the modern Bay-Allah at Mecca, idlers of all descriptions resort thither to buy and sell, read and sleep, and enjoy the coolness of its shady and extensive colonnades.

Close to the south-west angle is another handsome mosk, and a little farther to the north is the small but celebrated Hassanín, dedicated to the two sons of Ali, el Hassan and el Hossayn, whose relics it contains. It is said that the head of Hossayn, and, as some pretend, the hand of Hassan, are preserved there. Like the Ezher, it was built or restored at different periods, the last addition dating in 1762, and bearing the name of Abd e' Rahman kéhia; but none of the earliest part is now visible. The *mooled* or birth-day of the Hassanin is one of the principal fêtes of Cairo, which I shall mention presently; when a grand illumination, with the usual amusements of Eastern fairs, continues for eight, and sometimes more, days, in this quarter of the town. The tomb of the patron saint on such occasions is always covered with the *Kisweh*, or sacred envelope of embroidered cloth or velvet; which calls to mind the clothing of the statues, with the ιερον κοσμον, in the temples of ancient Egypt.

Of the early mosks, that have retained their original style of architecture from the period of their foundation, the oldest, next to the Tayloon, is that of "Soltán el Hákem," near the Bab e' Nusr, one of the principal gates of Cairo.

The arches are all pointed, with a slight vestige of the horse-shoe at the base; and as the date of its erection is

* Or Gáïd, not unlike in sound, as well as meaning our word guide.

nearly 200 years before that style of architecture became general in England, it offers, as already stated, another important proof of its early adoption in Saracenic buildings. "Soltán Hákem," or "el Hakem be-omr-Illáh," the third Caliph of the Fatemite dynasty, reigned from 996 to 1021, A. D. This eccentric and immoral prince was the founder of the sect of Druses, still extant in Syria. He pretended to be vested with a divine mission, and aided by a derwish named Derari, succeeded in obtaining many proselytes, by whom he was looked upon as a prophet, or even as an incarnation of the deity himself; and it is worthy of remark, that in an inscription over the western door of the mosk, his name is followed by the same expressions that usually accompany that of the founder of Islam. But the ignorance of the Modern Cairenes, who are incapable of reading the Cufic, disguises from them a secret, the discovery of which would raise their indignation; and I observed this feeling strongly evinced by some individuals to whom I read the passage contained in the inscription. In Arabic letters, it is as follows*: —

. . . . الحاكم بامر الله اميرالمو منين صلوات الله عليه وعلى ابايه
الطاهرين في شهر رجب سنه ثلث و تسعين وثلثمايه

. . . . . "El Hakem be-omr-Illáh, Prince of the Faithful, the blessings of God be unto him and to his ancestors, the pure. In the year A.H. 393," or A.D. 1003.

The minaret of this mosk was fortified by the French during their possession of Egypt, and the whole building has now become a complete ruin. A thoroughfare leads through it by the very entrance over which the inscription is placed; and as this doorway will, in all probability, be soon taken away to make more room for the road, it is very desirable that some one interested in such subjects (who happens to be at Cairo at the time) should endeavour to secure this curious document for some European museum, ere it be destroyed, or buried in the wall of any new building.

The finest mosk in Cairo is unquestionably the *Jáma-*

* Part of it is mentioned in the Noozet e' Nazeréen, as being used by him in public documents.

*t-e' Soltán Hassan**, immediately below the citadel, between the Roomáylee and the Soog e' Sulláh. Its lofty and beautifully ornamented porch, the rich cornice of its towering walls, its minaret, and the arches of its spacious court, cannot fail to strike every admirer of architecture. And so impressed are the Cairenes with its superiority over other mosks, that they believe the king ordered the hand of the architect to be cut off, in order to prevent his building any other that should vie with it; absurdly ascribing to his hand what was due to his head. The same story is applied to other fine buildings, of which they wish to express their admiration, as to the two minarets of Samalood and Osioot, in Upper Egypt.

The interior is of a different form from the mosks of early times, and from the generality of those of Cairo. It consists of an hypæthral court, having on each side a square recess covered by a noble and majestic arch, that on the east being much more spacious than the other three. At the inner end of the eastern one are the niche of the *imám*, who prays before the congregation on Friday, and the *mumber* or pulpit; and some handsome coloured glass vases of Syrian manufacture, bearing the name of the sultan who founded the mosk, are suspended on either side. Behind, and forming part of the same building, is the tomb, which bears the date of 764 of the Hegira (A. D. 1363), two years later than his death, which happened in the month of Jumad el owel, A. H. 762. It is surmounted by a large dome, like many others, of wood and plaster, on a basement and walls of stone, and the ornamental details are of the same materials. On the tomb itself is a large copy of the Koran, written in beautiful distinct characters, and over it are suspended three of the same kind of lamps.

The blocks used in the erection of this noble edifice were brought from the pyramids; and though we regret that one monument should have been defaced in order to supply materials for another, we must confess, that few buildings could summon to their aid greater beauty to plead their excuse, while we regret that it is not likely to be as durable as those ancient structures. The mosk of El Ghóree, the

* Or "Mosk of the Sultan Hassan." The *t* is a sort of digamma, as in the French n'a-*t*-on pas. Sultan is written Soltán.

Morostân, the citadel, and other buildings, were indebted to the same monuments for the stone used in their construction, which were to them the same convenient quarry, as the Coliseum to the palaces at Rome.

The mosk of Sultan Kalaoón is near the bazaar of the Khan Khaleel, and is better known from being attached to the Morostan* or madhouse, founded by that philanthropic prince in A.H. 684, or 1287 A.D. In the Morostán itself is another mosk built by the same king, whose name is found at the E. end, "mowlána oo seedna e' Soltán el Melek el Munsoor Sayf e' dóonea oo e' deen Kalaoón e' Sálehee," in an inscription of four lines, with the date of "684 A.H., in the month of Jumad el owel;" and over the door of the main entrance of the building, another inscription says the whole was begun in the month of Rebeeh el akher 683, and finished in Jumad el owel 684; being only 13 months. It is said, that the king offered a large reward to the architect and builders if finished within the year. This, however, they failed in doing; but it was completed in the short space of time mentioned in the inscription, only one month over the period prescribed; which fully refutes the notion that Sultan Kalaoón only laid the foundations, and that the Morostán was finished by his son, Náser Mohammed.

The first morostán in Egypt is said to have been built by Abool-gaysh Khamaraweeh, the son and successor of Ahmed ebn e' Tooloon, about the year 890 A.D.; or, according to some, by Ahmed ebn e' Tooloon himself. The following story is related as the cause of its foundation. A lady of distinction having become obnoxious to her husband, was put away on the plea of insanity, and given in charge to persons who took care of mad people; but having escaped from her place of confinement, at the moment the king happened to be passing by, she threw herself at his feet, and implored his protection. The injustice of her detention, and the many cases of mismanagement detected on this occasion, determined the king to found a public institution, where similar practices could not take place; and he therefore made two morostáns or madhouses, one near the hippodrome or Kara-medán (where this scene took place), the other between the Kalat

* The proper orthography is said to be بيمارستان Bymaristan, a Persian word. The resemblance to the Greek μωρος is remarkable.

el Kebsh* and the island of Boolák. Little less than 400 years after, was founded the present Morostán, the only one now existing in Egypt, which, though conducted in a disgraceful manner in late times, speaks highly for the humane intentions of its founder.

By his orders, the patients, whatever might be the nature of their complaints, were regularly attended by medical men, and nurses attached to the establishment; and their minds were relieved by the introduction of a band of music, which played at intervals on a platform (that still exists) in the court of the interior. It is in this court that the wards, or benches, are put up for the infirm admitted to the hospital; but the music has long ceased: and the neglect and embezzlement of the directors would have reduced the whole to a ruined condition, had it not been for the benevolence of the late Sayd el Mahrookee; and, above all, of Ahmet Pasha Táher, who repaired the building and supplied whatever was wanting. This last is recorded in an inscription over the inner door, bearing date 1248 A.H., or 1833 A.D.

The treatment of the lunatics there is, at the present day, very far from being either wise or humane; and it is to be regretted that those individuals who have done so much to maintain the institution, have not had the sense, or influence enough, to introduce a new system of treatment. It is, indeed, a revolting scene to witness the cruelty inflicted on those, who have the misfortune to be immured in this place of confinement, where they are chained to an iron grating, scarcely allowed sufficient food for their existence, and frequently beaten, when unconsciously guilty of the most trifling offence. The disgusting state in which they are condemned to live, in their uncleansed rooms, or rather dens, naturally shocks every one who visits the Morostán; many of whom have spoken with feelings of indignation, at the ignorance and cruelty of the people, whose country it disgraces.

But, however just those censures, some allowance should be made for the state of civilisation of Egypt and the Turks; and when an Englishman remembers that less than 50 years ago the treatment of madmen, in Old Bedlam, was not very unlike that in the Morostán of Egypt, the treatment as violent, and the cleanliness as little re-

* The only part of Cairo then built. See above, p. 232.

garded, he may look with indulgence on the faults of others abroad, while he rejoices in their being no longer in existence at home. We flatter ourselves we were more civilised 50 years ago than the Egyptians and Turks; we may be glad that we have improved in the treatment of our lunatics. It is easy to condemn others, but it is better not to judge severely, lest we be judged in the same measure; and regret rather than censure would be more becoming in this, as in many of our opinions, respecting foreigners. Perhaps, too, when we wonder at the cruel punishments in China, we might take the trouble to recollect that the rack and other instruments of torture have not long been out of use in Christian Europe; and men have even been tortured under the pretence of maintaining that religion which enjoins mercy and forbearance.

In the mosk is the tomb of its founder, who was the first of the Kalaoonéëh or Salahéëh, a division of the Baharite dynasty. He died in the year 1290 A.D. The tomb of his son Náser Mohammed forms part of the same mass of buildings. That of Sultan Kalaoón is handsome; it is on the right, as the mosk is on the left, of the passage, as you enter the principal door of the Morostán; and, like the mosk, it is supported on large columns surmounted by arches, which in the latter are of elongated shape, and in the former slightly partaking of the horse-shoe form. Their archivolts, and the windows above, are ornamented with light tracery; and the *Mahrab*, or niche for prayer, inlaid with mother-of-pearl and mosaic work, not unlike the Byzantine taste, with rows of small columns dividing it into compartments, has a rich and curious effect.

In the vicinity are the tombs of other monarchs of the same dynasty*, and of their predecessors, the caliphs of Egypt, which I shall mention presently.† After passing the mosk-tomb of Kalaóón, you come to that of Sultan Bêrkook; which, like others of that time, consists of an open court, with large arches at each side, one of which, larger and deeper than the other three, is the western or Mecca end. Attached to it is the tomb of his wife and daughter, where a fine illuminated copy of the Koran is shown, said to be all written by the latter, who was called

* See below, p. 241. † See below, p. 240.

the princess Fatima.* Sultan Bêrkook himself was buried in one of the tombs of the Memlook kings, outside the city.

The Shāráwee is another celebrated mosk dedicated to one of the principal saints of Cairo. The Moáïud founded between the years 1412 and 1420 A.D. is a handsome mosk with pointed arches, having slight traces of the horse-shoe form, at the base of the archivolt, like many others of the pointed style at Cairo. It is close to the gate called Bab Zooaýleh; which, with the two elegant minarets that rise above it, is a noble specimen of Eastern architecture. This gate was formerly the entrance of the city on this side, before the quarter, now connecting it with the citadel, was added.

Without the Bab Zooáyleh, at the junction of the four streets, is one of the places assigned for capital punishments. Here, and in the Roomaylee, Moslem culprits are beheaded; Christians and Jews, whose blood is thought to defile the sword, being hanged in the Frank quarter, or at the grated window of the Ashraféëh, at the corner of a street meeting that which runs from the Ghoréëh to the Khan Khaléel. It was at the Bab Zooáyleh that Toman Bey was put to death, when taken prisoner by Sultan Selim in 1517.

The privilege accorded to the Moslems in this respect is not merely an honour; it has a much more important advantage, which consists in being put to a speedy death instead of being left to struggle for a length of time against the iron gratings; which, in spite of the humane offices of the hangman, in pulling the culprit's feet, must tend to prolong his sufferings.

The mosk of El Ghóree stands at the extremity of the bazáar, called after him El Ghoréëh, and from its position is one of the most picturesque buildings in Cairo. On approaching it by the Ghoréëh, which is of more than ordinary breadth, you are struck with the effect of its lofty walls; and the open space in which it stands, together with the variety of costumes in the groups who throng that spot, and the grand doorway of the tomb on the opposite side, offer a beautiful subject for the pencil of an artist. The tomb of El Ghóree stands on the other side of the street: there are also two other tombs of the same king, one at El Kaitbay,

* Properly Fátmeh.

and the other on the road to Heliopolis, called Kobbet el Ghoree; as if the number of tombs were intended to compensate him for not having been buried in Egypt; though the Cairenes affirm that his body was really brought from Syria, and deposited in that of the Ghoréëh. He was killed in 1517 near Aleppo in a conflict with the Turks under Sultan Selim, who then advanced into Egypt; and Toman Bey, who was elected by the Memlooks as his successor, having been defeated near Heliopolis, was the last of the Memlook monarchs of that country.

TOMBS OF THE CALIPHS OF EGYPT.

The tombs of the caliphs occupied the site of what is now the Bazaar* of Khan-Khaléel, but they are all destroyed with the exception of that of E'Saleh Eiyoob. This monarch was the seventh caliph of the Eiyoobite dynasty, and died in 1250 A. D., or 647 of the Hegira, as is stated by the Cufic inscription over the door. It was during his reign that the rash attempt was made by St. Louis to surprise Cairo, in 1249; which ended in the defeat of the Crusaders, the death of the Count d'Artois, and the capture of the French king. On the death of E'Saleh, his Memlooks conspired, killed his son, and after the short reigns of his widow and the Melek el Ashraf Moosa, who was deposed in his 4th year, the first Memlook dynasty was established in Egypt under the name of "Dowlet el Memaleek el Bahréëh," or "Tóorkéëh," known to us as the Baharite dynasty. Among them were several of the Memlooks of E'Saleh.

Those tombs, improperly called by Europeans "of the caliphs," which are outside the walls to the E. of the town, are of a much later date, being of the Memlook kings of the Circassian or Borgite dynasty, who ruled from 1382 A. D. to the invasion of Sultan Selim in 1517. I shall mention them in their due order, after noticing some of those of the first or Baharite dynasty.

TOMBS OF THE BAHARITE MEMLOOK KINGS.

The tombs of Sultan Baybérs, Naser Mohammed, and some others, are worthy of a visit. Baybérs, or E'Záher Baybérs

* Custom has sanctioned this mode of writing it, but it should be Bāzār.

el Bendukdáree, was the fourth prince of this dynasty, and reigned from 1260 to 1277. That of E'Naser Mohammed, the son of Sultan Kalaoón, stands close to the Morostán and the mosk of his father, and is remarkable for an elegant doorway, with clustered pillars in the European or Gothic style, such as might be found in one of our churches, and therefore differing in character from Saracenic architecture. Over this door is an inscription purporting that the building was erected by the Sultan Mohammed, son of the Sultan el Melĕk el Munsoor e' deen Kalaoón e' Salehee. The date on the lintel is 698 A. H. (or A. D. 1299), and on the body of the building 695. The minaret which stands above this Gothic entrance is remarkable for its lace-like fretwork, which calls to mind the style of the Alhambra, and of the Al Cazar at Seville.

TOMBS OF THE CIRCASSIAN MEMLOOK KINGS.

The greater part of these tombs stand outside the town, a short distance to the E. of the Bab e' Nusr. They are frequently called by Europeans "of the caliphs," as above stated, but are better known to the Cairenes as El Kaitbay; a name taken from that of the principal building, which is of El Ashraf Aboo-l-Nusr Kaitbay e' Záheree, the 19th Sultan of this dynasty, who died and was buriĕd there in 1496 A. D. The minaret and dome of his mosk are very elegant, and claim for it the first place among these splendid monuments, though some others may be said to fall little short of it in beauty; and those of El Bêrkook and El Eshraf have each their respective merits. El Bêrkook or E'Záher Berkook was the first sultan of this dynasty, and was renowned for having twice repulsed the Tartars under Tamerlane (Teemoor-lang) in 1393-4.

To each of these tombs a mosk is attached, as to the others already mentioned in Cairo; and in the latter place it may often be doubted whether the tomb has been attached to the mosk, or the mosk to the tomb.

It is much to be regretted that these interesting monuments are suffered to fall to decay: the stones have sometimes even been carried away to serve for the con-

struction of other buildings; and there is reason to fear that in another fifty years they will be a heap of ruins. In their architecture they resemble some of the mosks of Cairo: and the same alternate black and white, or white and red, courses of stones occur, as in those within the city, which call to mind the same peculiarity in some of the churches of Italy. The stone of which they are principally built is the common limestone of the neighbouring hills. The black is brought from the vicinity of the convent of St. Antony in the Eastern desert; but the red bands in the mosks of Cairo are merely painted on the originally white surface.

There are other tombs called "of the Memlooks," to the south of the city, usually designated by the Cairenes as the Imám e' Shaffaee, from the chief of that branch of Moslems, whose tomb there forms a conspicuous object. It is easily recognised by its large dome, surmounted by a weathercock in the form of a boat. It is said to have been built by Yoosef-Salah-e' deen (Saladin), from which it received, according to Pococke, the name of e' Salahéëh. Near this is the sepulchre of Mohammed Ali and his family, consisting of a long corridor and two chambers, each covered by a dome, in the inner one of which is the tomb intended for the Pasha himself. The others are of Toossoom and Ismaïl Pashas, his sons; of Mohammed Bey Defterdar; of Zóhra Pasha, his sister; of his first wife; of Mustafa Bey Delli Pasha, his wife's brother; of Ali Bey Saloníklee, and his wife, a cousin of the Pasha; of Toossoom Bey, Shereef Pasha's brother, and his wife; of Hossayn Bey, the nephew; of the younger children of the Pasha; and of Ibrahim Pasha's sister, Taféedeh Hánem, the wife of Moharrem Bey. Many of the tombs near to the city on this side are also curious, and offer interesting subjects for the pencil of an artist.

SIBEÉLS, OR PUBLIC FOUNTAINS.

Many of the Sibeéls or public fountains in the city merit admiration, as curious specimens of the peculiarities of Oriental taste, abounding in great luxuriance of ornament. The most remarkable are of Toossoom and Ismaïl Pashas, the sons of Mohammed Ali; and some of older date in the centre of the town.

PALACES.

The principal palaces are those of Mohammed Ali; of Ibrahim Pasha, the younger; of Abbas Pasha; of the late Mohammed Bey Defterdar; of Mahmood Bey, formerly kehia of the Pasha; of Ahmet Pasha; of Nuzleh Hánem, the Pasha's daughter; of Hassan Pasha; and outside the city those of Shoobra, and of Ibrahim Pasha; of Mohammed Bey Defterdar, at Kasr Dubarra, now given to the Pasha's hareem; of Abbas Pasha; and Kasr e' Neel, belonging to Shemsa Hánem, between Old Cairo and Boolak. But few repay the trouble of a visit, except those of Mohammed Ali and Ibrahim Pasha.

The Kasr Dubarra was built by Mohammed Bey Defterdar, at the same time as the palace in the Uzbekéëh, on his return from Kordofán. It contains two good rooms, with a spacious colonnade opening upon a garden, which gives it a pretty and truly Oriental appearance. In the garden are two large sycamore fig-trees overshadowing a fountain, with benches in an open *kiosk* that encloses it, which, in summer, is a delightful evening retreat. It has a very Eastern character, heightened by a happy contrivance, through which an artificial shower is made to fall from above on all sides of the kiosk, pipes being carried up the trees and concealed among the branches; but it is to be regretted, that those who executed this not inelegant design, have not done justice to the idea that suggested it. In the Kasr Dubarra, as in many other things, the Defterdar certainly showed considerable taste; and had his disposition been equal to his talents, he might have lived beloved, and have died regretted by all classes.

The Pasha has now fitted up this palace for his hareem, and has furnished the rooms, partly in the Turkish, and partly in the European style, in the hopes of combining what is most suitable in those two opposite tastes.

Diwans, walls painted by Greeks in the manner of Constantinople, fountains, and niches, are united with chairs, tables, sofas, mirrors, curtains, French windows, and chandeliers; and ottomans are brought, with a supposed Turkish name, to show how strangely Europeans fancy they adopt a Turkish piece of furniture, which, unknown in the East, is obliged to

retain its European name in rooms, whence it is supposed to have derived its origin. The arrangement of colours in the furniture is by no means happy, and the frightful taste of Greek painting ill accords with European hangings. The ceilings are very inferior to those usually met with in Turkish palaces; and there is an inconsistent mixture of wood and marble. The windows are double, to exclude the dust of Egypt, but without success. Upstairs is a *boudoir*, which, had the walls been differently painted, would have been pretty. However, there is enough in this to show that the two styles may be combined; for which the first step would be the substitution of panels in frescoes, used in some of our modern houses, for the Greek monstrosities. The prettiest part is the colonnade, which is lighted at night by two English chandeliers, of very elegant shape.

STREETS.

There are few streets in Cairo of sufficient breadth to admit carriages, without great inconvenience to foot passengers, if the changes now taking place in the East introduce their use. Here and there, however, streets are met with broad enough to allow them to pass conveniently, or even two together; and the Pasha's carriage goes from the citadel to the gates without difficulty. Carts are even employed in carrying rubbish, from some of the fallen houses, to fill up the inequalities in the ground outside the town; and though there are a few where two carriages could pass each other, it may be said that nearly all the principal streets are sufficiently broad to admit one. Here and there a gateway or a sharp turning would be a serious obstacle; the unfortunate foot passengers would be occasionally crushed, and the projecting fronts of shops would inevitably be carried away. These last incumbrances have lately been partially removed, and the most intrusive have withdrawn to the line of the houses, upon which like a fungus they had previously grown.

The bye streets, and those in the quarters of the interior, are very narrow; and in consequence of the Cairene mode of building houses, each story projecting beyond that immediately below it, two persons may shake hands across the street from the upper windows. This narrowness of the streets is

common to many towns in hot climates, having for its object greater coolness; and so small a portion of blue sky is sometimes seen between the projecting *mushrebéëhs*, or the approaching tops of the houses, that they might give a very suitable answer to the lines in Virgil,—

> "Dic quibus in terris, et eris mihi magnus Apollo,
> Tres pateat cœli spatium non amplius ulnas."*

Some of the bazáars are covered over to protect those seated in the shops below from the sun; and where their coverings are of wood, the appearance of the street is not injured by the effect; but when of mats or a mere awning, their tattered condition, and the quantity of dust they shower down, during a strong wind, upon those below, tend little to the beauty of the street, or to the comfort of the people, for whose benefit they are intended. The streets of the bazáars are also kept cool by watering; which, though it may contribute to that end, has a very prejudicial effect; the vapour constantly arising from the damp ground in a climate like Egypt, tending greatly to cause or increase ophthalmia; and to this may, in a great degree, be attributed the startling fact that one out of six among the inhabitants of Cairo is either blind, or has some complaint in the eyes.

THE SLAVE MARKET.

The slave market, Okálet e' Geláb, is a revolting spectacle, even to the most curious visitor; owing rather to the dirty habits of its inmates, than to their mode of treatment, which has been sometimes represented as particularly cruel. But it must be confessed, that the remarks of some travellers, who mention the chaining together of these unfortunate people, and similar exaggerations, are proofs of great want of consideration in their authors. Every liberal mind must feel for those whose misfortune it is to be deprived of liberty, torn from their country and homes, and reduced to the condition of a slave; but it is a poor compliment to any one to suppose the necessity of inventing a tale to excite his sympathy, or to the author of it to make any extraordinary effort to prove his own. The slave dealers, however hard-hearted they may be, are, of course, too much afraid

* Virgil, Eclog. iii. 104.

of lessening the value of a slave, to dream of such measures as the fancy of those persons has suggested; and a moment's consideration would have pointed out their improbability. Some have talked of their sufferings, naked in the *sun*, though it is the very place, of all others, they delight to sit in; and even their merriment has been considered a proof of bad treatment. It is not their treatment *in* Egypt that calls for complaint; but their being carried off as slaves. Once arrived at Cairo, their condition becomes better than in their own country; and to the honour of Orientals be it said, that slaves are far better treated than by Europeans. They are not only better off than the free labourers of the country to which they are brought, but they become second only to their masters, having the command over, and superintendence of, the servants of the house; and if liberated by their master, they inherit *by right* their due portion of his property. Owing to the judicious representations of Dr. Bowring, the cruel slave hunts formerly sanctioned by Mohammed Ali, in the Soodán, have been fortunately abolished; and it is no small source of gratification to feel that England, which has made such laudable efforts to suppress the odious traffic in slaves, and set so disinterested an example to the world in her humane conduct in the West, should have the merit of bringing about this desirable result in the East.

Many of the observations made by Clot Bey on the subject of slaves in Egypt are very just, and I cannot do better than extract the following from his "Aperçu Générale de l'Egypte." *

"*Slavery in the West.*—The progress that Christianity has made in the morals of man has condemned the very principle of slavery, as a crime against humanity. The atrocities committed in ancient and modern times against those unfortunate beings, whom fortune reduced to that degrading state, have rendered the name odious to all men of feeling: so that not one of the least glories of our age has been the abolition of a frightful traffic which supplied, and still supplies, the slave markets of European colonies, as well as the participation of the blessings of liberty held out to those Africans who have been transplanted into America under such horrible circumstances.

* Tome i. c. 6. s. 3. p. 282.

"*Slavery in the East.*—The cruel thirst for gain, which has created and kept up colonial slavery, has stamped it with so revolting an impression, that I could wish not to use the word *slavery* in speaking of the *servitude* of the East. There is, indeed, a wide difference between American slavery and servitude among Orientals. With the latter the institution is neither cruel nor disgraceful. Among them a slave is not looked upon as a thing, a mere material object, as according to the laws of Rome; neither is he made an article of import and export, on the delivery of which the trader may speculate; in short, a mere machine, to be calculated upon as the power of horses. The Western colonist only values the negro according to his material worth; and, forgetting in him the rational being, he degrades his nature. The Moslem, on the contrary, always looks upon his slave as a man; and he treats him in such a manner that Oriental servitude may be said to be, in many instances, a real adoption, and at all times an admission into the enlarged circle of a family.

"*White Slaves.*—In Egypt there are white slaves and slaves of colour. The first, taken in war or sold by their parents, come from Georgia and Circassia; but few are met with in the bazárs since Russia has extended her conquests into those countries. There are also some Greeks who were taken in the War of Independence.

"*Black Slaves.*—Negroes and Abyssinians are very numerous. They are prisoners taken by both parties in the wars between different tribes in the interior of Africa; but they are never known to be sold by their parents,—a proof that the feelings of nature are more deeply engraved in the heart of those savages, than in that of the Georgians and Circassians.

"*Condition of Slaves.*—The condition of these slaves is far from being unhappy, and it frequently raises them far above the position whence their servitude has taken them. The whites may attain to the first ranks of society and to the highest offices. The blacks, though generally doomed from their colour to inferior posts*, enjoy more happiness than they

* "Black eunuchs enjoy very great consideration, but chiefly in offices connected with the Harem. But some have been known to attain the supreme rank of Vizir."

could have hoped for in their natural state; and there are instances of negroes filling very high posts, and even receiving the rank of Bey. Slavery in short is to them a second birth, since it rescues them from death; for, if when taken prisoners they could not be sold, they would be put to death without mercy.

"I have said that servitude in the East is often an adoption, or at least an incorporation with the family. The Moslem who buys a very young slave takes him from the bazár naked, dirty, destitute of all the cares that shelter infancy, in the same way as one gives protection to a deserted child. He does not confine himself to the mere authority, which the right of possession gives him over the young slave he has bought, but he sanctions this right in some degree by the care he takes of his education. This he begins by religious instruction; he then teaches him to read and write: and when he has educated him he makes him his *shebookshi*, or his *kahwági* (who presents the pipe or brings coffee*), or he makes him his *farásh* (valet de chambre). With a rich man the slave becomes *kháznadár* (treasurer), *kateb* (secretary), *selihdar*† (arm or sword-bearer), *kehia* (intendant); he is married to a slave of the family, and sometimes even to his master's daughter.

"It is thus, amidst the patriarchal manners of Orientals, that servitude assumes a character totally opposed to that which we have given it in America. The Moslem law protects a slave against the injustice of his master; it gives him a safe-guard against violence, and invites that considerate protection towards him which the faithful owe to the weaker part of the community. But it is not the difference of treatment that strikes me the most. Oriental servitude bears an honourable distinction from our slavery, especially in the respect it pays to the dignity of man. The slave in Turkey is not humiliated by his condition: he often repeats with pride that he is of the house of such a Bey, or such a Pasha, and he gives his master the title of father. He knows too that he is not for ever chained to that state by a bond of iron; he

* In Levantine families these offices are performed, even to visitors, by the ladies of the house.

† Or Sillahdár.

has before him many an example to rouse his ambition and elevate his soul with hopes of the most brilliant destinies. That far-famed military caste of Memlooks which governed Egypt so long, was only supplied from slaves; Ali Bey, Murad Bey, Ibrahim Bey, had been bought in the bazárs; the old Sadrazám of the Ottoman empire, the aged Khosrew *, raised himself from servitude to the powerful position he now occupies †; Khalil Pasha, and Said Pasha, both sons-in-law of Sultan Mahmood, brothers-in-law of the Padishah Abd-el-Medjid, and ministers of the Porte, were once slaves; Sultan Mahmood picked up the Circassian Hafiz in the streets of Constantinople, and afterwards made him *serashier* (commander-in-chief) of his last army. In like manner in Egypt, the officers of rank are for the most part enfranchised slaves. I have seen in the bazárs of Cairo Greek slaves who had been torn from their country, at the time it was about to obtain its liberty; I have seen them afterwards holding nearly all the most important civil and military grades; and one might be almost tempted to think that their servitude was not a misfortune, if one could forget the grief of their parents on seeing them carried off, at a time when they hoped to bequeath to them a religion free from persecution, and a regenerated country.

"*Female Slaves.*—The female slave is brought up in the interior of the house, and employed in the service of the harem. It frequently happens that the master makes her his wife, or marries her to his son, or to one of his officers, providing her with a *trousseau* and a dowry. The sultan never marries any but slaves; and the same has been done by the viceroy of Egypt and his sons.

"*Conduct of Europeans towards their Slaves.*—By the tolerance of Mohammed Ali, Europeans residing in Egypt are permitted to have slaves; and one would gladly believe, in honour to our civilisation, that this privilege must tend to the happiness of those, who belong to masters coming from countries where slavery does not exist, and whose hospitable soil grants liberty to whomsoever touches it. Generally speaking, one will find himself mistaken. These Europeans, who, in speaking of Moslem barbarity, have

* Or Khosrof. † He was then Grand Vizir.

always contempt on their lips, seldom prove their conduct to be consistent with their verbose philanthropy; many either sell or barter their slaves. These acts may be justified to a certain extent and in certain cases, provided they do not degenerate into a traffic. It would indeed be a cruelty to give a young slave her liberty, who could not gain her livelihood by work, and whom it was absolutely necessary to leave. In liberating her, the barbarity would be equal to a father's driving a child from his house. But to sell a slave who can gain a livelihood by working, is to subject her to the degradation of a sale; and yet, many Franks speculate on this infamy; and some even sell them when pregnant,-thus abandoning their own children to slavery, on the chance of whose birth they blush not to receive a premium. Language is too poor, or the heart of an honourable man too full of indignation, to qualify such horrible immoralities. Orientals who witness them must indeed feel proud of their virtuous barbarism, and look with contempt on our civilisation tainted by such wretches, who conceal their baseness under the glitter of its tinsel. Let us, however, observe, that some Europeans, who are men of feeling, treat their slaves, men* and women, with kindness, and adopt all the children they have by the latter, without making into a crime a fault condemned by our customs and our religion.

"The thoughtlessness of many travellers who come to Egypt sometimes causes results as deplorable as those I have just mentioned. In visiting the slave market, a sight much sought after by tourists, if a negress or an Abyssinian pleases them, a small sum enables them to gratify their caprice of purchasing her, and after this they think they do a very generous act towards the unfortunate creature by giving her liberty. But in a country where a woman can only live under man's protection, liberty places an enfranchised slave between the deplorable alternative of misery or prostitution. And thus the egotistical blunders of some European wanderers tend to keep up that sort of contempt felt by Moslems for our manners.

* I particularly advise travellers never to bring black boys to Europe, as servants; they are always discontented, pine to go back to Egypt, and give great trouble.

"I am particular in urging the sad consequences which the contact of Occidentals with Oriental servitude produces on an institution over which Moslems extend religious care.....

"Out of respect for the civilisation to which they are proud to belong, and with a view to show their superiority, Europeans ought, methinks, to be more scrupulous when in the presence of civilisation of a different kind. The name of Franks seeks to assume a dignified bearing before Moslems, and it is a crime to expose that name to contempt, merely because one fears not to draw it upon oneself."

One might hope that the picture drawn by Clot Bey, in the last part, was rather highly coloured; but his intercourse with the Europeans settled in Cairo, and his acquaintance with the Frank quarter, give great weight to his authority on the subject. Indeed it would have been better if some of the Franks had more consideration for the character of Europe in other respects also; and that many who have *transported* themselves to Egypt had not been permitted to add to, and in a great measure sanction, the prejudices of the Moslems against the European Christian.

BAZÁARS.

The principal bazáars are the Ghoréëh and Khan Khaléel. The former is called from Sultan el Ghoree, whose mosk and tomb terminate and embellish one of its extremities. There cottons, stuffs, silks, *Fez* caps, and other articles are sold; and in Khan Khaléel (which, as I have shown, occupies the site of the Caliphs' tombs) cloth, dresses, swords, silks, slippers, embroidered stuffs, are the principal articles. The two market days at the latter bazáar are Monday and Thursday, the sale continuing from about 9 till 11. Various goods are sold by auction, the *dellalín*, or appraisers, carrying them through the market, and calling the price bid for them. Many things may be bought at very reasonable prices on those occasions; and it is an amusing scene to witness from a shop; where, if in the habit of dealing with the owner, a stranger is always welcome, even though in a Frank costume. Crowds of people throng

the bazáar, while the *delláls* * wade through the crowd, carrying drawn swords, fly-flaps, silk dresses, chain armour, amber mouth-pieces, guns, and other heterogeneous substances.

Formerly the only *delláls* in the Khan Khaléel were Turks, but now natives are admitted to vociferate the prices in bad Turkish, or even Arabic, and the owner of the thing to be sold frequently goes himself to the bazáar, to save the expense of a hired appraiser. In every case, however, 5 per cent. is paid to government, on the sale of each article.

Within this khan is a square occupied by dealers in copper, and some other commodities; and in a part called "within the chains," are silks and other Constantinople goods; these, as well as most of the other shops, being kept by Turks. Some Greeks are also established here, who are principally tailors.

The Khan Khaléel, or Khan Khaleelee was built in 691 A. H. (A. D. 1292) by one of the officers of the reigning Sultan †, whose name, Khaléel, it bears. This man, under the pretence of removing the bones of the Caliphs to a more suitable place of interment, is said to have thrown them carelessly on the mounds of rubbish outside the walls; to which profane conduct they ascribe his miserable end; having been killed in battle in Syria, and his body having been eaten by the dogs.

The Hamzówee is a sort of *khan* or *okáleh*, where crape, silks, cloth, and other goods, mostly of European manufacture, are sold. The dealers are all Christians, and it is therefore closed on a Sunday.

In the Terbéeā, which is between the Hamzówee and the Ghoréëh, otto of rose and other perfumes, silk thread, and a few other things are sold; and near this is the Fahamin, the abode of the Moghrebins, or Moors, who sell blankets, Fez caps (tarboosh ‡), bornoos §, and other articles from the Barbary coast.

After passing the Ghoréëh and the Fahamin (going towards the Bab Zooáyleh), is the Akkadeen, where silk cord

* The Arabic plural of dellal is dellalin, or dellaleen.
† They say of Sultan Berkook; if so, it was built in 1392.
‡ Tarboosh, plur. Tarabeésh.
§ Bornoos, a fine woollen cloak, plur. baranées.

and gold lace are sold; behind which is the market of the Moaíud *, where cotton, wools, cushions, and beds of a common kind, woollen shawls, and other coarse stuffs worn by the lower orders, are sold daily, both in the shops and by auction. After passing the Sibéel, or fountain of Toossoom Pasha, is the *Sookeréëh*, where sugar, almonds, and dried fruits are kept; and this, like many other names, indicates the goods sold there.

In the Soog e' Sullah, close to the mosk of Sultan Hassan, swords, guns, and other arms may be bought, as the name ("arms-market") implies. Every day, but Monday and Thursday, an auction is held there, early in the morning.

Kassobet Radwan, outside the Bab Zooáyleh, is a broad well-built market, where shoes only are sold.

The Mergóosh, and the Gemaléëh, are also well known markets; at the former of which cotton cloths called bufteh are kept; and at the latter, coffee and tobacco, soap, and different goods imported from Syria; and at the Bab e' Sharéeh are found fruits, candles, and a few other things.

There are also markets held in some parts of the town, independent of the shops in their neighbourhood; as the Soog e' *Juma*, held on a "Friday," on the way to the Bab el Hadéët, at what is called the Soog el Zullut, where fowls, pigeons, rags, and any old goods are sold †; the Soog e' *Semmak*, or Soog el Fooatéëh, near the same spot, where "fish" is sold ‡ every afternoon; and the Soog el Asser, close to the Bab e' Nusr, where second-hand clothes are sold by auction every afternoon.

Several parts of the town are set apart for, and called after, certain trades, or particular goods sold there; as the Sookeréëh before mentioned; the Nahasín, occupied by coppersmiths, near the Morostán; the Khordukléëh, in the same street, where hardware, cups, knives, and coffee-pots, are sold; the Seeoofféëh, occupied by those who mount swords; the Ságha, by gold and silver workers; and the Gohergéëh, by jewellers.

* Called after El Moaíud Aboo'l Nusr Shekh, who died in 1421 A.D., and gave his name to the Moaiudee, or Para, corrupted now into Máÿdee.

† This has been transferred to Fussat (or Fus-hat)-e' Geer.

‡ Another fish market is in the Jews' quarter.

QUARTERS. — FRANK QUARTER. — JEWS' QUARTER. — HART E'SUKKAÏN.

The whole town is divided into quarters, separated from each other by gates, which are closed at night. A porter is appointed to each, who is obliged to open the door to all who wish to pass through, unless there is sufficient reason to believe them to be improper persons, or not furnished with a lamp, which every one is obliged to carry after the *E'sher*.* The majority of these quarters consist of dwelling-houses, and are known by a name taken from some public building, from some individual to whom the property once belonged, or from some class of persons who live there: as the Hart e' Suggaïn, "quarter of the water carriers;" the Hart e' Nassára, or Hart el Kobt, "the Christian," or "Copt, quarter;" the Hart el Yehóod, "Jews' quarter;" the Hart el Frang, "Frank quarter," and the like.

The Copt quarter occupies one side of the Uzbekéëh. It is built much on the same principle as the rest of the town; but some of the houses are very comfortably fitted up, and present a better appearance than is indicated by their exterior. It has a gate at each end, and one in the centre, opening on the Uzbekéëh; which last is not opened, except as a favour, to any one after the E'sher.

The Jews' quarter consists of narrow dirty streets or lanes, while many of the houses of the two opposite sides actually touch each other at the upper stories.

The principal reason of their being made so narrow is to afford protection in case of the quarter being attacked, and to facilitate escape, when the quarter or the houses have been forced.

The Frank quarter is usually known to Europeans by the name of el Móskee, supposed to be corrupted from el Miskawee. This last is said to have been given it in very early times (according to some, in the reign of Moez, the founder of the city), in consequence of its being the abode of the water carriers †; and, according to the same authority, when

* One hour and a half after sun-set.

† Iskee, "to water;" miskee, or miskawee, "the watered places." The moskee being written with the k ك, and not the k ق, proves this to be an error.

the city was enlarged, and their huts were removed to make way for better houses, the street, which extended through this quarter (from what is now the Derb el Barábra to the Hamzowee) still retained the name of Derb el Miskawee. This, however, appears not to have been the real origin of the name; and some derive it from misk, "musk," but for what reason does not appear. Others, again, suppose it to have been the street of the Moskee or Russians. The name is written in Arabic صوسكى, and Macrizi says the bridge, or Kantarat el Moskee, was built by the Ameér Ghazaleh, who died in Syria 530 A. H. (A. D. 1136.).

It was here that the first Franks who opened shops in Cairo were permitted to reside, in the reign of Yoosef Saláh e' deen (Saladin). But the number of houses occupied by them in later times having greatly increased, the Frank quarter has extended far beyond its original limits; and the Moskee now includes several of the adjacent streets.

Though this name is used both by Europeans and natives, that of Hart el Frang, "Frank quarter," has of late been generally substituted by the latter, and each street within it is distinguished by its own name.

THE WALLS AND EXTENT OF CAIRO.

The extent of Cairo was at first very limited. The walls were originally of brick, as already stated, until the time of Saladin. At that period the city extended only to the Bab Zooáyleh on the south; but when he added the portion beyond it, the walls were also prolonged to the citadel, and this continues to be the circuit of Cairo to the present day. The original part of the city, however, still retains the name of el Medeeneh, "the city;" as is the case in some towns of Europe. It was at this time, too, that the isolated Kalat el Kebsh, or Kottaéea, of Ahmet ebn e' Tooloon, became part of Cairo. The town was also extended on the northern side, and the present Bab el Hadéet ("gate of iron") stands some distance further out than the original site of that gate.

One portion, however, of the old city was left out in the last circuit, and a space containing about 14,000 square feet, called Boorg-e'-Ziffr, is entirely uninhabited. It is about 400 paces to the S. E. of the Bab e' Nusr, and is partly buried by

the mounds of rubbish from time to time carried out of the town. But this diminution is fully compensated by the size of the suburbs of Hossayneëh, beyond the Bab el Fotooh and the Bab e' Sharéeh, which cover a space of 270,000 square feet.

The Boorg-e'-Ziffr, or "tower of filth," is curious, from the masonry of its walls, loop-holes, and general style of building; which are more easily seen there, than in any other part of the town. At the northern angle is a staircase of peculiar construction, and on the inner face of the tower are some Cufic inscriptions. Many of the stones in the walls have remains of hieroglyphics, and were probably brought from the ruins of Heliopolis, or the site of Memphis. On the mounds, that cover part of the walls, and command the town, are several small stone forts erected by the French, and some windmills built by Mohammed Ali. Immediately behind the citadel are some small Egyptian sepulchral grottoes hewn in the face of the rock, and the cisterns already mentioned.

Through the town passes the canal, which conveys the water from Old Cairo to the city, and thence to the lands about Heliopolis. It is the successor of the Amnis Trajanus. The cutting of this canal in the month of August is a grand ceremony, and the signal for opening the other canals of Egypt. Within the last nine years a new canal has been opened near Boolak, for the purpose of irrigating the lands about Heliopolis and the Birket el Hag, which has partly superseded the old one, whose office is now confined to the conveyance of water to the city; and it is probable that were it not for an old prestige in its favour, the government would close the latter altogether, and make of its bed a convenient street; which would have the additional advantage of freeing the houses on its banks from the noxious vapours that rise, when the water has retired, and left a bed of liquid mud.

POPULATION OF CAIRO AND EGYPT.

Cairo is of irregular form, about two miles in length by about half that in breadth. The population has been variously stated by different writers. It appears, however, to be now reduced to about 200,000 souls, and the number of the inhabitants of Egypt is gradually decreasing throughout the country. Cairo is supposed to contain 30,000 inhabited

houses; and of the population* of 200,000, about 121,000 are Moslems, 60,000 Copts, 4,000 Jews, 8,500 Franks and Greeks, 2,000 Armenians, and 4,500 Roman Catholic Copts, Greeks, and Armenians.

The population of Egypt, which 200 years ago was estimated at 4,000,000, now amounts only to about 1,800,000 souls, having been reduced, since 1800, from 2,500,000 to that number. Plague, and a Turkish system of government, have lessened, and still continue to lessen, the population of Egypt, Alexandria alone excepted; which, through increasing commerce, contains nearly ten times the number of inhabitants it had before the time of Mohammed Ali.

It were well if the population of dogs decreased in the same proportion as the inhabitants of Egypt: a smaller number would suffice for all the purposes for which they are useful, and the annoyance of these barking plagues might be diminished to great advantage. Their habits are strange: they consist of a number of small republics, each having its own district, determined by a frontier line, respected equally by itself and its neighbours; and woe to the dog who dares to venture across it at night, either for plunder, curiosity, or a love adventure. He is chased with all the fury of the offended party, whose territory he has invaded; but if lucky enough to escape to his own frontier unhurt, he immediately turns round with the confidence of right, defies his pursuers to continue the chase, and, supported by his assembled friends, joins with them in barking defiance at any further hostility. Egypt is therefore not the country for an European dog, unaccustomed to such a state of canine society: and I remember hearing of a native servant who had been sent by his Frank master to walk out a favourite pointer, running home in tears with the hind leg of the mangled dog, being the only part he could rescue from the fierce attacks of a whole tribe of "*suburranæ canes.*" This he did, to show he had not lost or sold his master's pointer, at the same time that he proved his zeal in the cause of what Moslems look upon as an unclean and contemptible animal.

* These calculations are very uncertain.

GATES.

Some of the gates of Cairo are well worthy of a visit. The most remarkable are the Bab e' Nusr, "gate of victory," the Bab el Fotooh, "gate of conquest," and the Bab Zooayleh, already mentioned, in the interior of the city. The first opens upon the east side, towards the desert and the tombs, and is that by which the *Hag*, or "pilgrims," go in procession; when, taking the covering of the prophet's tomb, they leave Cairo for the pilgrimage to Mecca.

FESTIVALS, SIGHTS, AND AMUSEMENTS AT CAIRO.

The principal annual ceremony at Cairo is the departure of the pilgrims for *Mecca*, on the 25th of Showál. The *Mahmel* and the *Kisweh* are the chief objects in this procession. The former is a velvet canopy, borne on a camel richly caparisoned, and was originally intended for the travelling seat or *Garmóot*, of the wives of the caliphs, who went to the pilgrimage. This and the *Mókub*, or pomp that attends the pilgrims, were first suggested by Sheggeret e' Door, the queen of Sultan Sáleh, who was anxious to add to the splendour of the hitherto simple procession of the Faithful; and the dangers of the journey were at the same time greatly decreased by an additional reinforcement of guards. The *Kiswet* e' Nebbee is the lining of the Káaba, or temple of Mecca. It is of rich silk, adorned with Arabic sentences embroidered in gold, and is yearly supplied from Cairo; the old one being then returned, and divided into small portions for the benefit or satisfaction of the credulous.

The pilgrims, after staying two days at the edge of the desert, near Dimerdásh, proceed to the Birket el Hag, or "lake of the pilgrims," where they remain a day: from thence they go to El Hamra; and after a halt of a day there, they continue their journey as far as Agerood, where they stop one day; and having seen the new moon of Zul-kádi, they leave the frontier of Egypt, crossing the northern part of the peninsula of Mount Sinai to Akaba, at the end of the Eastern Gulph, and then continue their march through Arabia, till they arrive at Mecca. After having performed the prescribed ceremonies there, having walked seven times at least round

the Káaba, and kissed the black stone, taken water from the holy well of Zemzem, visited the hill of Zafa, and the Omra, the 70,000 pilgrims proceed to the holy hill of Arafát. This is the number said to be collected annually at the pilgrimage from the various nations of Islám; and so necessary is it that it should be completed on the occasion, that angels are supposed to come down to supply the deficiency, whenever the pilgrimage is thinly attended. Such is the effect of the magical number 7, and of the credulity of the East.

Their return to Cairo is also a day of great rejoicing, when the pilgrims enter in procession by the Bab e' Nusr, about the end of the month Saffer*, generally the 25th or 27th. But the ceremony is neither so important, nor so scrupulously observed; each person being more anxious to return to his friends, than to perform a part in an unprofitable pageant.

The Eed e' Soghéir, or lesser festival, falls on the beginning of Showal, the month immediately following the fast of Ramadán, and continues three days, which are kept like those of the Eed el Kebéer, with the exception of the sacrifice, which is not then performed. These two festivals are called by the Turks, Bairám. The Eed el Kebéer, "the greater Eed," or Eed e' Dahéëh, also continues three days, and is kept on the 10th, 11th, and 12th of Zul-hag, being the three days when the pilgrimage of Mecca is performed.

The day before the Eed the pilgrims ascend the holy hill of Arafat, which is thence called Nahr el Wákfeh, "the day of the ascent," or "standing upon" (the hill): there they remain all night, and next day, which is the Eed, they sacrifice on the hill; then, having gone down, they with closed eyes pick up seven-times-seven small stones, which they throw upon the tomb of the devil at even, and next day go to Mecca, where they remain ten or fifteen days. The period from leaving Cairo to the Wákfeh is thirty-three days, and the whole time from the day of leaving the hill of Arafat to that of entering Cairo, is sixty-seven days.

The three days of both the Eeds are celebrated at Cairo by amusements of various kinds; the guns of the citadel

* The names of these months have reference to the pilgrimage. Saffer is "the journey;" el Hag, or Hogh, or Zul-Hag "the pilgrimage."

during that time being fired at every hour of prayer, five times each day. The festival of the Eed e' Dahéëh is intended to commemorate the sacrifice of Abraham when he offered a ram in lieu of his son; though, as already observed, the Moslems believe that son to have been Ismaïl; in which they differ from the Jews and Christians.

The opening of the canal at Old Cairo is also a ceremony of great importance, and looked upon with feelings of great rejoicing, as the harbinger of the blessings annually bestowed upon the country by the Nile. The time fixed for cutting the dam, that closes its mouth, depends of course on the height of the river, but is generally about the 10th of August.

The ceremony is performed in the morning by the Governor of Cairo, or by the Pasha's deputy. The whole night before this, the booths on the shore, and the boats on the river, are crowded with people; who enjoy themselves by witnessing or joining the various festive groups, while fireworks and various amusements enliven the scene.

Towards morning, the greater part either retire to some house to rest, or wrap themselves up in a cloak, and sleep on board the boats, or upon the banks in the open air. About eight o'clock A. M. the Governor, accompanied by troops and his attendants, arrives; and on giving a signal, several peasants cut the dam with hoes, and the water rushes into the bed of the canal. In the middle of the dam is a pillar of earth, called Arooset e' Neel, "the bride of the Nile," which a tradition pretends to have been substituted by the humanity of Amer for the virgin previously sacrificed every year by the Christians to the river god. While the water is rushing into the canal, the Governor throws in a few para pieces, to be scrambled for by boys, who stand in its bed, expecting these proofs of Turkish munificence; which, though 200 go to an English shilling (and this is a far larger sum than is scrambled for on the occasion), are the only instance of money given gratis by the Government to the people, from one end of the year to the other. It is amusing to see the clever way in which some of the boys carry off these little prizes, the tricks they play each other, and their quickness in diving into the water; which threatens to carry them off, as it rushes from the openings of the dam. As soon as sufficient water

has entered it, boats full of people ascend the canal, and the crowds gradually disperse, as the Governor and the troops withdraw from the busy scene.

This was formerly a very pretty sight, and was kept up with a spirit unknown in these days of increased cares and diminished incomes. The old Turkish costume too, the variety in the dresses of the troops, and the Oriental character that pervaded the whole assemblage in former times, tended not a little to increase the interest of the festival; but the pomp of those days has yielded to a tameness, with which every one, who twenty or fifteen years ago witnessed this and other ceremonies of Cairo, cannot fail to be struck.

The story of the virgin annually sacrificed to the river shows how much reliance is to be placed on tradition, or even on the authority of Arab writers; for credulity revolts at the idea of a human sacrifice in a Christian country, so long under the government of a civilised nation like the Romans. The invention of a similar fable discovers the ignorance, as well as the maliciousness, of its authors, who probably lived long after the time of Amer, and who thought to establish the credit of their own nation by misrepresenting the conduct of their enemies.

The Mooled e' Nebbee, or "birth-day of the Prophet" Mohammed, is a *fête* of rejoicing, and offers many an amusing scene. It was first instituted by Sultan Murad ebn Selím, known to us as Amurath III., in the year 996 of the Hegira, A. D. 1588, and records the day of his death, the 12th of Rebéëh-el-owel. It is held in the Uzbekéëh in the beginning of the month of Rebéëh-el-owel, on the return of the pilgrims to Cairo; and from the booths, swings, and other things erected on the occasion, has rather the appearance of a fair. It continues a whole week, beginning on the 3d, and ending on the 11th, or the night of the 12th*, of the month, the last being always the great day: the previous night having the name of Layleh Mobárakeh, or "blessed night." On this day the Sāadéëh derwishes, the modern Psylli, go in procession and perform many juggling tricks with snakes, some of which are

* The night or evening is the beginning of the day; as in Genesis, "the evening and the morning were the first day."

truly disgusting; these fanatics frequently tearing them to pieces with their teeth, and assuming all the character of maniacs. For the last two years, however, this part of the performance has been omitted, being too gross for the public eye, in these days of increasing civilisation; but fanaticism is not wanting to induce them, as well as many bystanders, to degrade themselves by other acts totally unworthy of rational beings, such as could only be expected amongst ignorant savages; and no European can witness the ceremony of the *Dóseh*, which takes place in the afternoon of the same day, without feelings of horror and disgust. On this occasion the shekh of the Sāadéëh, mounted on horseback, and accompanied by the derwishes of various orders, with their banners, goes in procession to the Uzbekéëh, where between 200 and 300 fanatics having thrown themselves prostrate on the ground, closely wedged together, the shekh rides over their bodies, the assembled crowd frequently contending with each other to obtain one of these degrading posts, and giving proofs of wild fanaticism which those who have not witnessed it could not easily imagine.* A grand ceremony is also performed in the evening at the house of their president, the Shekh el Bekree, the reputed descendant of Aboo Bekr e' Sāadéëh.

The Mooled el Hassanín, the birth-day of the "two Hassans" (Hassan and Hossayn), the sons of Ali, is celebrated for eight days about the 12th of Rebeel-akher, and is considered the greatest *fête* in Cairo, being of the patron saints of the city. The people go in crowds to visit their tomb, where grand *Zikrs* are performed in their honour; the mosk being brilliantly illuminated, as well as the quarters in the immediate neighbourhood; while the people indulge in the usual amusements of Eastern fairs.

The *fêtes* of Saydeh Záyneb, the grand-daughter of the Prophet, and other male and female shekhs of Cairo, are kept much in the same way, by illuminating their respective mosks; but are much less worth seeing than the ordinary evening occupations of the Moslems during the whole month of Ramadan, which, to a person understanding the language, offer many attractions. The bazaars are then lighted up, and

* See Lane's Modern Egyptians, p. 200.

crowds of people sit at the shops, enjoying themselves, after the cruel fast of the day, by conversation, and by listening to story-tellers; who with much animation read or relate the tales of the Thousand-and-one Nights, or other of the numerous stories for which the Arabs have been always famed.

PLACES OF PUBLIC RESORT.

Cairo offers few places of public resort. Within the last few years a theatre has been set on foot, in the Frank quarter, which is maintained by subscription among the Europeans, the actors, with the exception of the manager, being *dilettanti*. The manager, who receives a salary, is an actor by profession, and has the arrangement of the pieces and other minutiæ with which amateurs are not supposed to be acquainted; there is also a person who superintends the scenery and the *matériel* of the house. Strangers who are desirous of obtaining admission have only to apply to any subscriber the day before, and tickets are sent for the next representation, which are always *gratis*: and it may not be amiss to observe, that if any attempt to charge travellers for tickets is made by the innkeepers (to whom they are given, not for *their* sakes, but as a favour to strangers), it should be peremptorily resisted; and it would be a piece of justice, as well to the subscribers as to future travellers, to represent and put a stop to the imposition.

One of the most useful institutions for those who visit Egypt is the library of the Egyptian Society, also in the Frank quarter. Any one who wishes to become a member is proposed and balloted for in the usual way, and may have the satisfaction of promoting a very useful institution. Strangers who are only passing through the country may obtain tickets of admission, and the use of the books, during one whole month.

There is also a society of a similar kind formed, in 1842, principally for the purpose of publishing documents connected with Egypt and the East. It is called the Egyptian Literary Association, and members are chosen and strangers admitted much in the same manner as by the other.

There is a library belonging to Ibrahim Pasha, consisting of Arabic and Turkish books, which, though formed since the year 1830, contains already a great number of volumes, com-

prising the works of the most noted Arab authors, in manuscript, besides many printed books.

Ibrahim Pasha has also begun a collection of Egyptian antiquities; and a veto being put to the removal of antiquities from Egypt, great hopes have been entertained of the success of his museum. It is now about ten or eleven years since this collection has been commenced, and in 1831 a Turk was employed at Thebes in excavating, and preventing all access to the underground treasures not sanctioned by government authority. I therefore expected, on my return to Egypt in 1841, to find many objects of interest at the palace, where they are now deposited. My surprise and disappointment were therefore great, when on entering the passage and room where they are kept, I found nothing but a confused mass of broken mummies and cases, some imperfect tablets, and various fragments, which, had they been capable of being spoilt, would have been rendered valueless by the damp of the place; and I can safely say that there was nothing which, had it been given me, I should have thought worth the trouble of taking back to Cairo. Time may make a museum and a Turkish antiquary, but to these must be allowed the full extent of the Turkish *bakalim.*

There is also a collection of antiquities belonging to Mohammed Ali, which is occasionally increased by those seized at the Custom-house, in the possession of persons unauthorised by special favour to take them out of the country. It was to have formed part of a museum to be erected in the Uzbekéëh; but the formation of a museum in Egypt is purely Utopian; and while the impediments raised against the removal of antiquities from Egypt does an injury to the world, Egypt is not a gainer. The excavations are made without knowledge or energy, the Pasha is cheated by those who work, and no one there takes any interest in a museum; and it would not be too much to predict that, after all the vexatious impediments thrown in the way of Europeans, no such institution will ever be formed by the Pasha of Egypt.

ANCIENT REMAINS AT CAIRO.

Cairo itself presents no remains of ancient times, beyond columns, blocks of stone used as thresholds of doors, and

fragments brought from Heliopolis, Memphis, or other places; and few are found with sculpture or hieroglyphics. The most remarkable are a column of a mosk in the Derb e' Toorgemán, near the Soog e' Zullut, with the names of Amenoph III., of Pthahmen, the son and successor of Remeses the Great, and of Osirei III., the fourth successor* of that conqueror; the threshold of the Okálet el Bokhár near the Hamzówee, with the name of Psamaticus; two or three in and near the Frank quarter; one at the Mergóosh†; another with the name of Apries at a gateway, opposite Ahmet Pasha Taher's palace behind the Uzbekéëh; and a few others. But they are of little interest, from our not knowing the place or building whence they came. Nor is any thing found outside the town, near the walls, except the tanks and grottoes of Gebel e' Jóoshee.

INSTITUTIONS OF THE PASHA.

It is not my intention to enter into a detailed account of all the institutions of the Pasha, as manufactories, arsenals, schools of medicine, geometry, and modern languages, military and naval establishments, or of the formation of his disciplined army and his fleet. But I cannot pass them over altogether without notice; and I recommend those who are interested in the subject to visit the Kroomfish manufactory, near the Frank quarter; the arsenal at the citadel; the schools of Boolak, the Uzbekéëh, and Mobledeeán near Saydeh Zayneb; the printing office, the dockyard, foundries, and other establishments at Boolak; the hospital of Kasr el Ainee, and the military schools.

The most praiseworthy establishments set on foot by the Pasha are the hospitals and schools; and the latter claim greater credit from the difficulties with which he had to contend, owing to the prejudices of the priests or ulemas, and the fears of parents. Nor can he be accused of interested or ambitious views, in the education of the children of persons too poor, or too ignorant, to take any steps for that purpose.

* His name still uncertain. It seems to read Osirita-Amunmai-Remerer.
† Or Merkoosh.

Numerous difficulties prevented these institutions from being established as quickly as might have been done in any other country. The schools of surgery met with additional opposition from the horror of surgical operations, the examination of a body after death, and a thousand other objections, which readily offered themselves to the minds of a people, prejudiced by religion and habit against the customs of the Franks, under whose guidance the government required their children to be placed. Nor was this feeling confined to the schools of surgery and medicine; the people were satisfied with the instruction given by their *Fekkees*, — those Moslem schoolmasters, by whom they and their ancestors had been taught all that the Faithful were required to know;—and the prestige of ages was in favour of those holy instructors.

They objected to their children being taught what they had not themselves learnt, or what was not connected with their religion, and Frank languages and sciences appeared to be an abomination to the Egyptians. The system too of detaining boys at school was unheard of: the day-schools of the East were never so hard-hearted as to deprive parents of their children, beyond the hours of study; and the cruelty of keeping them all day, and obliging them to sleep away from home all night, horrified their mothers, who preferred cutting off the fore-finger of a child's right hand, to prevent his being able to write, rather than suffer him to be taught at no expence in the Pasha's schools. With such a feeling, the difficulties encountered may easily be imagined; and so averse are they still to this innovation, that though they confess the condition of their children is bettered, though they *are paid* by the government instead of paying for their education, and though children of the poorest people may, if industrious, arrive at high and lucrative employments, yet their prejudices are insurmountable; and without giving any reason, they express a blind dislike to send their sons to school, and if they possibly can, they withdraw them even after they have gone through half the course of their education. They are clothed, fed, and receive a monthly allowance of pay, according to their abilities, and the class they are in; and it is gratifying now to see many little boys in Egypt, who are usually ignorant of every thing, read and write, and have become

acquainted with the rudiments of science. There are different schools or colleges, besides those of medicine and other branches: 1. The Rozmáneh; 2. The Mobtedee; 3. of Aboozábel; and 4. of the Uzbekéëh or Kasr e' Shekh Refáï.

At the first, the boys are very young, from three to four years old. They begin by receiving 6 piastres a month as pay, besides food and clothing, and are taught to read and write.

At the second they receive, on entering, from 7 to 9 piastres; when about sixteen or seventeen years old 11, and if they read well, 12. They are taught the Koran, literal Arabic, geography, arithmetic, Turkish, &c.

At the third the youngest receives 50, others 100, and the oldest and most advanced 250, all being regulated according to their proficiency. They learn drawing, mathematics, riding, &c.

At the fourth the youngest has 50 piastres, the oldest 15 dollars, 300 p. They are taught European languages, medicine, &c., and are afterwards eligible to the office of *effendee*.

INTERNAL ADMINISTRATION, POLICE, AND COURTS OF JUSTICE.

Matters relating to the internal administration of the country and of the city are settled by the *diwáns* * established at the citadel. Each is superintended by a president. Police cases are decided by the *bash-agha* or chief of the police, at his office near the Frank quarter, who either settles them summarily, or enters them into the police report, and sends them up to the citadel for judgment. The *corps de garde* are the police officers; and minor cases, as disputes about a purchase at a shop, or other trifling questions, are arranged without the parties being taken to the police-office, or even to the *corps de garde*. Europeans are only amenable to their consuls, and cannot be punished by Turkish law. In disputed cases between them and natives, a mixed commission is sometimes appointed to decide the matter, by mutual agreement of the parties.

Questions of property, family disputes, and all cases that come under the head of lawsuit, are settled at the *Mehkemeh*, or *Cadi's* Court.

* In these words the Turkish has *v*, the Arabic *w*.

THE MEHKEMEH, OR CADI'S * COURT.

This mighty court, looked upon with fear and respect by some, and contempt and disgust by others, occupies a portion of the old palace of the Sultans, which succeeded to one of the Kasrayn or "two palaces" built by Góher † el Káïd, the founder of Cairo; and close to it is still shown a fine vaulted chamber, once part of the abode of Saladin. This last, as well as its adjoining companion, is now a ruin, and occupied by mills; its large pointed arches have lost all their ornaments except the Arabic inscriptions at the projection of their horse-shoe base; and the devices of its once richly-gilded ceiling can scarcely be distinguished. At the end is a lofty *mahrab*, or arabesque niche for prayer, similar to those in the mosks, which are sometimes admitted into large houses for the same purpose.

The crowded state of the Mehkemeh sufficiently shows how fond the Cairenes are of litigation, every petty grievance or family quarrel being referred to the Cadi's Court. Cases of a very serious nature are settled by the Cadi himself; others of more ordinary occurrence, but still of due importance to the parties, are decided by his *effendee*, and confirmed by the seal of the Cadi; and those of little weight are often arranged by the *kátebs* (*koótuba*), clerks or scribes, without any application to either. The personages who hold office here are the Cadi, his effendee, his kehia, the bash-kateb, or "head scribe," and the *koótuba*, or clerks. There are minor officers, as *roossul* or messengers, the kehia's dragoman (called *el máhdur*), the mehéndes or architect, and the *kosháf* for the inspection of houses. There are also scribes who enter cases into the *defter* or *sigíl*, of the record office. The *bayt el mal*, or "property house," is a separate court for all property left without an heir, and may be called the Court of Chancery.

It is bad enough in any country to be occupied in lawsuits; but nowhere does a poor man find so much difficulty in obtaining justice as in Egypt. He is not only put off from day to day, but obliged to run from one person to another, to no purpose, for days, weeks, or months; and unless he can manage to collect sufficient to bribe the *bash-kateb* and

* Properly Kádee. † Pronounced Jóher; but at Cairo Góher.

other *employés* of the court, he may hope in vain to obtain justice, or even attention to his complaints.

The fees of the Cadi are four-fifths of all that is paid for cases at the court, the remaining fifth going to the bash-káteb and other scribes under him. The division is made every Thursday.

When a case is brought up for decision, the documents relating to it, after having passed through the hands of a scribe, are examined by the effendee, and being settled by him, the kehia decides on and demands the fee. This he does whether sealed by the cadi, or only by his effendee.

Minor cases, as disputes between husband and wife, if the parties cannot be reconciled below in the hall, by the advice of a *káteb*, are taken up to the effendee. When settled in the hall, a small fee is demanded for the charitable intervention of the scribe; which is his perquisite, for not troubling his superiors with a small case. Decisions respecting murder, robbery, the property of rich individuals, and other important matters, are pronounced by the cadi himself. In cases of murder, or wounding and maiming, if the friends of the deceased or the injured party consent to an adjustment, certain fines are paid by way of requital. These are fixed by law, regulated however by the quality of the persons. Ransom for murder (*déëh el Kutèel*) is rated at 50 purses (250*l.*); an eye put out in an affray, half the *dèëh*; a tooth one tenth, and so on.

The most efficient recipe for stimulating the torpid temperament of the Mehkemeh is bribery; and the persons to whom bribes are administered with singularly good effect, are the bash-káteb and the other scribes. And so impatient are they of neglect in this particular, that the moment they think some of these attentions to Mehkemeh etiquette ought to show themselves, they begin to put forth every difficulty as a delicate hint. Whenever the simple-minded applicant, trusting to the evident justice of his cause, appears before them, they are far too much occupied with other papers of long standing to attend to him: a particular person, whose presence is absolutely required, is not to be found; or some official excuse is invented to check the arrangement of the business, and he is put off from day to day with a chance of success. On the appearance of these marked symptoms, a *douceur*

should, in doctorial language, be immediately exhibited in a sufficiently large dose to allay the irritation; and it is surprising to observe how the gladdened face of the man-of-law expands on taking the welcome potion. It is of course a matter that passes in secret between the donor and the receiver; for, though notorious, secrecy is required for the acceptance of a bribe unshared by the Cadi or his effendee; and the Cadi himself is never propitiated with a similar offering unless the case is very serious, and a *dignus vindice nodus* requires so touching an appeal to his feelings.

CAFE'S. — PUNCH.

The cafés in Cairo are numerous, but little worthy of notice; nor are any of them deserving of a visit, except one or two during the fast of Ramadán; on which occasion it would be imprudent to go to some of them in a Frank dress. During that month, *Karagioos* *, the Turkish Punch, is exhibited with great éclat, particularly at a café in the street where the Bash-agha resides. The performances are not remarkable for decency. *Karagioos* sometimes exhibits many strange feats, which he pretends to have performed, during his career; in his satirical sallies he spares neither rank, age, nor sex; and until a complaint was made to the government, the licentiousness of these *Satan*alia was so gross, that it would have shocked a Greek audience, though accustomed to the plays of Aristophanes.

BATHS.

There are many baths in Cairo, but none remarkable for size or splendour. They are all vapour baths; and their heat, the system of shampooing, and the operation of rubbing with horse-hair, contribute not a little to cleanliness and comfort; though it is certainly disagreeable to be pulled about by the bathing-men. The largest bath is the Tumbalee, near the gate called Bab e' Shareëh †, but it is less clean and comfortable than many others. One person, or a party, may take a whole bath to themselves alone, if they send beforehand and make

* It signifies "black eye."

† The gate itself is called Bab el Addowee; the street leading to it Bab e' Shareëh.

an agreement with the master. In that case, care should be taken to see that the whole is well cleaned out, and fresh water put into the tank, or *muhtus;* and you had always better use your own towels, or promise an extra fee for clean ones, which you cannot be too particular in rejecting, if at all of doubtful appearance. The baths at Cairo are on the same principle as those of Constantinople, though inferior in size.

To an European stranger the operation of bathing, or rather being bathed and champooed, is not agreeable, however much the comfortable sensation, after the process is over, repays the patient for what he has endured. First impressions are certainly the best calculated to convey a notion of it: I cannot therefore do better than transcribe the description of one given by Lord Londonderry in his visit to Constantinople in 1840, which has the merit of being not only amusing and well described, but perfectly correct.*

"It was the Galata bath I entered from the street, with my dragoman, who was stopped and separated from me at the door. The spacious arched room or hall was surrounded with several compartments, resembling large boxes at the theatre. On each side was a high staircase leading to the second range of these separate enclosures. The floor was of stone or marble. A hot vapour issued from the room, but it was not overcoming.

"I was conducted by an attendant up to a corner box. This person helped me to undress, stripping me to the waist, and baring my legs; then, making me stand up, he placed a double-folded napkin on the top of my head. He next led me forth down the steps, and, on the threshold, delivered me over to two men, the bathers I may call them, whose appearance was perfectly disgusting, they being naked to the middle, with bare legs and feet; their beards were shaved, but the large mustachios and black tufts of hair left at the top of their heads, their skins of a perfect olive colour, and their large brawny arms and sprawling hands, made me shudder and shrink back from their grasp. But it was no use.

"They thrust my feet into two large wooden sabots, or clogs, but, if meant to prevent slipping on the pavement, it

* Marquis of Londonderry's Tour to Constantinople, vol. i. p. 291.

has not this effect to those unaccustomed to their use, for they evidently occasioned me to slip much more. Held up by my unwelcome supporters, I was forced through three successive rooms, the first having a temperature of about 80, the second 100, and the third 120 or 130.* In the last square bath room, as these I believe are denominated, there are four marble cisterns for hot water, with a turn-cock to each. The vault and floor of this place are of marble, and so managed that the waters flowing in run off immediately. There is a low stone seat round the room, and upon this I shortly found myself squatted down, with my two persecutors in front, gazing on their victim.

"In a few minutes I began to perspire in so unusual, and to me alarming a manner, that I became faint, and felt most uncomfortable. We continued, however, until I felt as if I had been completely immersed in water, and growing annoyed, I made all the signs I could to be led out of the bath. Such, however, alas! was not my fate. One of my keepers disappeared; and the other coming up, seized my back and shoulders, and commenced inflicting heavy pinches, which he dexterously continued all over my body; and when I flinched on one side, he sprang to the other, got round me, and pinioned my elbows so as to make them meet, cracking the bones of my back, and squeezing my hands, and pulling my fingers simultaneously.

"It was useless for me to cry out, because three or four other human creatures (Turks) were suffering the same with the greatest apparent delight: but if my physiognomy could express anger, annoyance, and disgust, I think this bather must have seen it. The first fellow now reappeared, carrying a bowl, with a square piece of soap in it, with which he made a great lather; and approaching my head, and removing the napkin, soaped it all over, eyes, ears, and all, and my eyes especially smarting most confoundedly. Then, with a sort of swab, such as is used for ship's decks, he covered my entire body with soap-suds; helping me next to stand up, he took a basin, and dipping it into a hot-water cistern beside me, he sluiced me from head to foot for several minutes, just

* The vapour increases the apparent heat, which by the thermometer is generally under 100° Fahr.

as a coachman throws pails of water over a carriage-wheel, which he wishes to clear from the mud.

"After this the napkin was again folded on my head, loose clothes were given me to throw round my body, and my two attendants bore me—for I was much weakened by the operations—into the next room, which was of more moderate temperature. Deluging me there for eight or ten minutes, they then led me into the first *salon*, surrounded by divans; and here clapping their hands, they, to my great joy, disappeared. A tall decent-looking Turk, with a long beard, entered, his shoulders covered with hot linen towels, &c.: these I used in succession, until I was entirely dry, and afterwards was shown up stairs to my first place of undressing; a bed and sofa were prepared for me to recline on, and coffee and pipes offered.

"Finding myself, however, once more with my dragoman, and free from the disagreeable harpies who had surrounded me, I dressed myself as quickly as possible, refusing bed, pipes, and coffee, and, jumping from my room, made a vow never to set my foot in a Turkish bath again. That my condemnation of this luxury may be peculiar, is possible; that you should do at Rome as is done at Rome, is often repeated; that custom reconciles you to every thing, and that my countrymen, in hundreds, enter these public baths, bathing with many others, Turks and Christians, is all perfectly true; but I defy any one who reads what I have written, and has himself gone through the operation of the bath, to say that I have exaggerated one iota in its description, or that he felt otherwise about it in the first experiment."

ENVIRONS OF CAIRO.—OLD CAIRO.

The tombs of the Memlook kings have already been mentioned. Old Cairo or Musr el Ateékeh presents some objects of interest, as the Roman station, the mosk of Amer, and the convents.

Musr el Ateekeh, or, as it was originally called, Fostát, was founded by Amer ebn el As, who conquered Egypt in the caliphate of Omer, A.D. 638; and is said to have received its name from the leather tent (fostát)* which Amer there pitched for himself, during the siege of the Roman fortress.

* Aboolfeda's account of Fostat, in his Description of Egypt; and Edrisi.

In the same spot he erected the mosk, that still bears his name, which in after times stood in the centre of the city, and is now amidst the mounds and rubbish of its fallen houses. Fostát continued to be the royal residence, as well as the capital of Egypt, until the time of Ahmed ebn e' Toolóon*, who built the mosk and palace at the Kálat el Kebsh A. D. 879.

Goher el Káëd, having been sent by Móëz to conquer Egypt, founded the new city called Musr el Kaherah (Cairo), which four years after (in A. D. 974), became the capital of the country, and Fostat received the new appellation of Musr el Atéekeh or "Old Musr," corrupted by Europeans into Old Cairo. The ancient name of the city, which occupied part of the site of Old Cairo, was Egyptian Babylon; and the Roman station, which lies to the S. of the mosk of Amer, is evidently the fortress besieged by the Moslem invader. The style of its masonry has the peculiar character of Roman buildings; which is readily distinguished by the courses of red tiles or slabs, and the construction of its arches: and over the main entrance on the S. side (which is now closed and nearly buried in rubbish) is a triangular pediment, under whose left-hand corner may still be seen the Roman eagle. Above, appears to have been a slab, probably bearing an inscription, long since fallen or removed. Its solid walls and strong round towers sufficiently testify its former strength, and account for its having defied the attacks of the Arab invaders for seven months; and it is doubtless to this that Aboolfeda alludes, when he says, "in the spot where Fostat was built stood a Kasr†, erected in old times, and styled Kasr e' Shemma ('of the candle'), and the tent (fostát) of Amer was close to the mosk called Jámat Amer." This fortress now contains a village of Christian inhabitants, and is dedicated to St. George, the patron saint of the Copts.

In an upper chamber, over the W. tower of the old gateway above mentioned, is an early Christian record, sculptured on wood, of the time of Diocletian, curious as well from its style

* According to Abulfeda.

† "Palace," applied to "any large ancient edifice" (answering to the Palaio-castro of the modern Greeks), as well as to buildings of note erected at the present day.

as from the state of its preservation.* The upper part, or frieze, has a Greek inscription; and below it, at the centre of the architrave, is a representation of the Deity, sitting in a globe, supported by two winged angels; on either side of which is a procession of six figures, evidently the twelve apostles. The central group readily calls to mind the winged globe of the ancient Egyptians; and its position over a doorway accords with the ordinary place of that well-known emblem. Indeed, this is not the only instance of the adoption of old devices by the early Egyptian Christians; the *tau*, or sign of life, was commonly used to head their inscriptions†, instead of the cross; and it is not improbable that the disc or globe of the gods gave rise to the glory over the heads of saints; who were frequently painted on a coat of stucco, that alone separated them from the deities to whose temples they succeeded. Nor were the Christians of Egypt singular in the admission of emblems, borrowed from their Pagan predecessors; another religion, equally averse to the superstitions of antiquity, has been unable to prevent their adoption, even at a much later period; and the serpent of Shekh Hereedee still claims the respect, if not the worship, of the Egyptian Moslem. We may, therefore, readily believe that in the time of Origen, it was rare to meet with an Egyptian who had surmounted his early prejudices in favour of the sacred animals of his country.‡

Besides the Coptic community, is a Greek convent, within the precincts of this ancient fortress, and numerous Moslems have opened shops in its narrow streets, living in perfect harmony with their religious adversaries.

Among other objects shown by the priests of the Greek convent, is the chamber of the Virgin, the traditions concerning which are treated by the credulous with the same pious feelings as the tree and fountain of Heliopolis. Here it was, in the garden of the Greek convent, that those English who died in Cairo were permitted to be buried; their tombs being hired, rather than bought from, the priests; who, finding

* I applied in vain for it to the patriarch, in order to bring it to England.

† It is also found on old Christian monuments in Italy.

‡ Gibbon, ii. c. 15. p. 363.

that more money and room were to be obtained by removing the bones, were not long in preparing the same spots for other occupants. We may therefore rejoice that a subscription for an English burial-ground is now opened; and though donations are much wanted, it is hoped that in a short time it will no longer be necessary to borrow tombs from the monks of Old Cairo.

Two other convents stand to the N.; one between this and the mosk of Amer, which is occupied by Catholic Armenians and Syrian Maronites; the other to the N. of the mosk, belonging to the Copts.

Strabo* mentions the station or fortress† at Babylon, "in which one of the three Roman legions was quartered, which formed the garrison of Egypt." This Babylon he describes as a castle fortified by nature, founded by some Babylonians, who, having left their country, obtained from the Egyptian kings a dwelling-place in this spot. His statement, however, of its being fortified by nature, scarcely agrees with the Kasr e' Shemma, unless (which is very possible) the mounds of rubbish have raised the soil about it, and concealed its once elevated base; though the ridge of hill from it to the river, where hydraulic machines raised the Nile water for its supply, seems to accord with the description of its site given by Arab writers, who state, that when taken by the Saracens the river flowed near its walls. At all events, it is evidently a Roman station, and probably the very one that existed in the days of the geographer, judging both from its style of building, and from the little likelihood of their forsaking a place "fortified by nature" for another; and no vestiges of any other Roman ruin are to be met with in the neighbourhood.

These Babylonians, according to Diodorus, were descendants of captives taken by Sesostris‡: some supposed them to have been left by Semiramis in Egypt; and others say the town was not founded until the time of Cambyses. Some, again, pretend that the fort was first built by Artaxerxes,

* Strabo, 17. p. 555. See also Diodor. 1. s. 56.

† Pococke says it was called by some Kasr Kieman, and supposes it received this name from having archers quartered there, Kieman being the Arabic name of the sign Sagittarius; but Kieman (*keemán*) really means "of the *mounds*," by which it is surrounded.

‡ Diodor. 1. 56. on the authority of Ctesias.

while Egypt was in the possession of the Persians. Strabo asserts that these Babylonians worshipped the Cynocephalus, which throws great doubt upon his assertion of the town having been founded by foreigners, and would rather lead to the conclusion that it was Egyptian; for it is more probable that those strangers were allowed to live there, as the Franks now are in a quarter of a Turkish city, than that they were presented by the kings with a strong position for the erection of a fortress.

The mosk of Amer is of square form, as were all the early mosks, except those which had been originally churches*; and it is somewhat similar in plan to the mosk of Tayloón, with colonnades round an open court. At the west end is a single line of columns; at the two sides they are three deep, and at the east end in six rows, the total amounting to no less than 229 or 230, two being covered with masonry. Others are also built into the outer wall, to support the *dikkeh* or platform of the *möéddin;* and the octagon in the centre of the open court is surrounded by eight columns. Many have fallen down, and time and neglect will soon cause the destruction of the whole building. It has three doors on the east side, over the southernmost of which is a minaret, and another at the southeast corner.

At that early time the Arabs were contented with humble imitations of Roman architecture, and round arches, with small round-headed windows, were introduced into all their sacred buildings. Here, therefore, we find that the arches are all round, except in some parts more recently added; and the small portion that remains of the original structure suffices to show how simple Saracenic architecture was at its commencement.

The mosk has undergone several repairs, and in Murad Bey's time, who was the last restorer of its crumbling walls, some Cufic MSS. were discovered, while excavating the substructions, written on the finest parchment. The origin of their discovery, and the cause of these repairs, are thus related by M. Marcel: "Murad Bey being destitute of the means of carrying on the war against his rival Ibrahim, sought

* This was never a church, as some have imagined.

to replenish his coffers by levying a large sum from the Jews of Cairo. To escape from his exactions, they had recourse to stratagem. After assuring him they had not a single para, they promised, on condition of abstaining from his demands, to reveal a secret which would make him possessor of immense wealth. His word was given, and they assured him that certain archives mentioned a large iron chest, deposited in the mosk of Amer, either by its founder, or by one of his successors in the government of Egypt, which was filled with invaluable treasure. Murad Bey went immediately to the mosk, and, under the plea of repairs, excavated the spot indicated by his informants, where in fact he found a secret underground chamber, containing an iron chest, half destroyed by rust, and full—not of gold—but of manuscript leaves of the Koran, on vellum of a beautiful quality, written in fine Cufic characters." This treasure was not one to satisfy the cupidity of the Memlook Bey, and it was left to the shekh of the mosk, by whom it was sold to different individuals. M. Marcel, who relates this anecdote, seems to have become possessed of a great portion, or, according to his own account, of all; though it appears that others obtained a share, since, to my knowledge, my friend Mr. Burton purchased many of the leaves, for some of which I am indebted to his kindness.

Tradition has not been idle here; and the credulous believe that an ancient prophecy foretells the downfal of Moslem power, whenever this mosk shall fall to decay; and two columns placed 10 inches apart, near the southernmost door, are said to discover the faith of him who tries to pass between them, no one but a true believer in the Koran and the Prophet being supposed to succeed in the attempt. When all but Moslems were excluded from the mosks, the truth of this was of course never called in question; and now that the profane are admitted, the desecration of the building is readily believed to cause the failure of the charm.

The seven granaries of old Cairo, ascribed, like so many others, to the patriarch Joseph, no longer exist. They were originally of stone, afterwards rebuilt of brick, in the time of the Moslem kings of Egypt; and were probably, from the first, of Arab construction.

NILOMETER AND ISLAND OF RODA.

In the island of Roda, opposite Old Cairo, is the Mekkeeás or Nilometer. It consists of a square well or chamber, in the centre of which is a graduated pillar, for the purpose of ascertaining the daily rise of the Nile. This is proclaimed every morning in the streets of the capital, during the inundation, by four criers, to each of whom a particular portion of the city is assigned.

The Mekkeeás was formerly surmounted by a dome, which is said to have borne a Cufic inscription, and a date answering to 848 of our era.* Its erection is attributed to the Caliph Mamóon, who reigned from 813 to 833; but if the above date be correct, it is probable that the dome was not added until the time of El Motawuk'kel-al-Allah, his third successor, who ruled from 847 to 861. In the year of the Hegira 245 (A. D. 860) this Motawuk'kel, tenth caliph of the Abbaside dynasty, is said to have made a new Nilometer in the Isle of Roda, which some suppose to be the one used at the present day; and this account seems to be confirmed by the date above mentioned. It afterwards underwent some repairs in the time of Mostunser Billáh, the fifth of the Fatemite princes of Egypt, A. D. 1092. But the first who built a Nilometer at Roda was Soolayman, seventh caliph of the Ommiade dynasty, who reigned from A. D. 714 to 717; and this was afterwards replaced by the more perfect work of his successors.

Round the upper part of the chamber is a Cufic inscription, of an ancient character, but without a date; in the vain hope of ascertaining which I removed the upper part of the staircase in 1832. It contains passages from the Koran, relating to the "water sent by God from heaven," which show the received opinion of the causes of the inundation, first alluded to by Homer in the expression Διϊπετεος ποταμοιο applied to the Nile, and occasionally discarded and re-admitted by succeeding authors till a very late period. The inscription, however, is not without its interest for architectural inquiry, though devoid of a date; since the style of the Cufic is evi-

* Coste says the Cufic inscriptions on the S. and W. side are of 233 A.H. (848 A.D.), those on the N. and E. of 199 A.H. (815. A.D.).

dently of an early period, corresponding to that used at the time of its reputed erection, the middle of the 9th century; and as the arches are all pointed, we have here another argument, if not a direct proof, of the early use of that form of arch in Saracenic buildings.

The dome has long since ceased to exist, having been thrown down by accident; and its fallen blocks still encumber the chamber, or well, at the base of the graduated column. It is this irregular mass that prevents our ascertaining the exact height of the column; and besides this, at the low Nile, when the Nilometer is said to be cleared out, a great quantity of the alluvial deposit is always left at its base, to the depth, as is reported, of about five feet.*

Much difficulty has arisen from the various accounts given of the rise of the inundation. In the time of Mœris, according to Herodotus, 8 cubits sufficed for the irrigation of the land of Egypt; and 900 years afterwards, in the time of the historian, 15 or 16, which would give between 7 and 8 cubits for the increase of the height of the land during that period. But as this is impossible, we must either conclude that he has confounded the measures of different parts of Egypt, or that in one case the rise is calculated from the surface, and in the other from the bed of the river. Sixteen cubits were marked for the rise of the Nile, on the statue† of that deity at Rome, which implies no alteration since the days of Herodotus, so that it is probable that the average rise of the river remained the same: and this is further testified by the fact that, in the fourth century, 15 cubits were recorded by the Emperor Justinian, as the height of the inundation. In 1720, 16 cubits were again cited as the requisite height for irrigating the land, and the people were then said to make rejoicings, and to consider the *wuffa Allah* or "promise of God," to be fulfilled. Pliny also allows 16 for an abundant harvest, and Plutarch‡ gives 14 as the least rise capable of producing benefit to the country about Memphis, 20 at Elephantine, and 6 at Xois and Mendes.

* If so, they exactly make up the 16 cubits.

† The statue now at Rome has sixteen children on it, emblematic of the sixteen cubits.

‡ Plut. de Is. s. 43.

It is calculated that the pillar of the Mekkeeás contains 24 cubits, a number which implies completion, and which may be purely ideal, not being affixed to the scales marked upon it. And as each of these divisions or cubits* consists of 24 digits or 6 palms, and is $21\frac{7}{18}$ inches long, it is exceedingly improbable that so slender a column should exceed the height of 16 cubits, which would be about 18 diameters. Pococke is of the same opinion. He supposes "there could not be above 5 or 6 pecks (cubits) below the 11 he saw above water" in 1738; though one writer† gives 36 feet 8 inches for the height of the column; and says the column is divided into 20 peeks of 22 inches each. By his account the two lowermost peeks are not divided at all, but are without mark, to stand for the quantity of sludge deposited there, which occupies the place of water: 2 peeks are then divided on the right hand into 24 digits each; then on the left 4 peeks, each into 24 digits; then on the right 4; and on the left 4 again; and again 4 on the right, which complete the number of 18 peeks from the first division marked on the pillar; the whole, marked and unmarked, amounting to 36 feet 8 inches.

It is perhaps seldom that travellers are in Cairo at the beginning of June, or the end of May; but if so, it would be worth while to ascertain the exact height of the column at that time, when the water is at its lowest.

Since writing the above, I have seen Mr. Coste's architectural views and plans of the buildings of Cairo, which are done with great care, and are very creditable to his industry; and from his elevation of the Mekkeeás, it appears that the column has, as I supposed, only 16 cubits from the base to the capital. The cubit he reckons at $541\frac{1}{2}$ millimetres, and the cubit of Cairo being equal to 361 millimetres, 24 of the latter are equal to the 16 of the column. The "Déscription de l'Egypte" gives the same number of 16 cubits above the pedestal. The six lowest are separated by a line, but not divided into digits, like the remaining 10 at the top of the column.

*. In the Roman Nilometer at Elephantine, each cubit consists of fourteen divisions, one of which is equal to two digits, and measures about one inch and three quarters; and the length of the cubit is one foot five eighths. See my Ancient Egyptians, vol. iv. pp. 29. 31.

† Luigi Meyer's Views in Egypt, in possession of Sir Robert Ainslie, London, 1801.

Some have stated that the cubits are of different lengths, but this is not the case: though it is certain that no accurate calculation can be obtained from a column, which has been broken, and repaired in such a manner, that one of the cubits remains incomplete; and it is evident that the number of cubits of the river's rise, as calculated at the time of its erection, must differ much from that marked by it at the present day; the elevation of the bed of the Nile having altered the relative proportion of the rise of the water, which now passes about one cubit and two-thirds above the highest part of the column.

According to the Cairenes, the Nile is supposed to have risen 18 cubits when the canals are cut, which is called Wuffa el Bahr. After this the criers call 2 from 18, to 23 from 18, then 19, and so on; but no one believes they state the rise of the river correctly. The lowest inundation is reckoned at 18; 19 is tolerable (*menáseb*), 20 good, 21 sufficient, 22 fills every canal, and is termed perfect (*temám*), but 24 would overwhelm every thing, and do great injury to the country.

It appears that the discordant accounts of the rise of the river, and of the Nilometer, are owing to the base or standard level, from which the inundation is measured, having varied at different times*, or to their not having taken into consideration the elevation of the bed of the river; and we may conclude that the water now rises exactly to the same *proportionate* level as formerly, and will continue to do so for ages to come. M. Savary, M. Dolomieu, and other *savans*, have long since announced the miseries that await Egypt, from the accumulating deposit of the Nile, and the consequent rise of the soil. M. Dolomieu has decided that, owing to the decomposition of the granite mountains, by whose summits the clouds are retained, which pour down the torrents that supply the Nile, the rise of this river has already diminished: M. Savary states, that the villages of the Delta no longer present the appearance of islands in the sea, as Herodotus had observed in his time: and M. Larcher con-

* According to Kalkasendas, the Caliph Omar (Ebn el Hattáb) ordered a new Nilometer to be built (about 642? A.D.), in which two cubits were added to the previous twelve. They had then four imaginary cubits, and reckoned to eighteen. See Pococke's Observations.

cludes, that if the soil has risen, the water must cover a less extent of land. M. Dolomieu must allow a considerable time for the effect he proposes; and even admitting a diminution in the height of those mountains, in some thousand years, the rainy season will afford as large a supply of water as ever, the *relative* positions and heights remaining the same. M. Savary's notion is only founded on the *fact*, that he never saw the Delta as Herodotus describes it; but many travellers at the present day have been more fortunate. Such theories are completely overthrown by the actual rise of the Nile over a plain raised about seven feet in the last 1700 years: and every one will perceive that this perpendicular height of seven feet must carry the water in a horizontal direction to a considerable distance E. and W. over the once uncultivated and unwatered slope of the desert. In answer to the assertion of the learned Larcher*, that "the soil of Egypt is not higher now than in the time of Herodotus," I refer the traveller to the statues of Amenoph at Thebes. The fact is, the soil and the bed of the Nile have both risen, and in the same proportion.†

Diodorus‡ would seem to affirm, that the first Nilometer in the time of the Pharaonic kings was erected at Memphis; which is repeated by Arab historians.§ Herodotus speaks of the measurement of the river's rise under Mœris, and at the period he visited Egypt: a Nilometer is mentioned at Eilethyas, of the time of the Ptolemies: that of Elephantine is described by Strabo‖: and from the inscriptions remaining there, we know it to have been used in the reigns of the early Roman emperors. A moveable Nilometer was preserved till the time of Constantine, in the temple of Sarapis at Alexandria, and was then transferred to a church in that city¶, where it remained until restored to the Sarapeum by Julian.** Theodosius afterwards removed it again, when that building was destroyed by his order. The first Nilometer built in Egypt, after the Arab conquest, is ascribed to Abd el Azeéz, brother of the Caliph Abd el Melek, erected

* Vol. ii. p. 166.
† See Ancient Egyptians, vol. iv. pp. 103—112.
‡ Diodor, l. 36.
§ Herodot. 2. 13.
‖ Strabo, 17. p. 562.
¶ Socrat. Hist. Eccles. l. c. 18.
** Sozomen. Hist. Eccles. 5. c. 3.

at Helwán about the year 700; but being found not to answer there, a new one was made by Soolaymán, son of that prince, in the Isle of Roda. Mamoon built another at the village of Benbenooda, in the Saeed, and repaired an ancient one at Ekhmim. These are perhaps the oldest constructed by the Arab kings; though Kalkasendas pretends that Omar has a prior claim to this honour.*

Close to the Mekkeeas is a powder magazine, which some years ago accidentally blew up, and nearly destroyed all that remained of the Nilometer; in consequence of which an order is always required for the admission of strangers. In the same island is the garden of Ibrahim Pasha, commenced about twelve years ago by Mr. Trail, an English gardener and botanist, sent out to Egypt by the Horticultural Society; and though the inundations of 1840 and 1841 destroyed some thousand trees, mostly of India and other foreign countries, it is still in a very flourishing condition.

Roda is said to have derived its name from the *roses* that once grew in its gardens. A few years ago it was the favourite resort of the Cairenes, who came to enjoy the cool shades of this pretty island; and in 1822 I accompanied a party to this spot, who seemed to have very pleasing recollections of former visits. But the days of similar excursions are passed for the people of Cairo; and present cares and constant anxiety for the morrow are now substituted in lieu of occasional relaxation.

It is here that Arab tradition fixes the finding of Moses by the daughter of Pharaoh, whose name, Josephus tells us, was Thermuthis.

In the time of the latter princes of the Greek empire, Roda was joined to the main land by a bridge of boats, for the purpose of keeping up a direct communication between Babylon and Memphis, which still existed at the period of the Arab invasion under Amer; and at a later period the island was fortified by the Baharite Memlooks with a wall and towers of brick, some of which still remain. Geezeh, on the opposite or western bank, was also a fortified post of the Memlooks.

* See above, pp. 279. 282. note.

Close to Old Cairo stands the aqueduct, already mentioned.* On returning thence to Cairo, you pass by the Kasr el Ainee, one of the colleges or schools established by Mohammed Ali, and the Kasr or palace of Ibrahim Pasha; the neighbourhood of which has been greatly improved within the last ten years, by the planting of trees, the removal of mounds of rubbish, and the formation of roads by which it is approached.

Near Kasr el Ainee is the college of derwishes, mentioned by Pococke. The derwishes are both the monks and the freemasons of the East. They profess great sanctity, and a scrupulous observance of religious duties, but without looking down upon other religions, or reviling those who are of a different creed, in which they may be said to follow these injunctions of the Koran†, "We have prescribed to each people their sacred rites. Let them observe them, and not wrangle with thee concerning this matter. . . . . If they dispute with thee, say 'God knoweth your actions; God will judge between you.'" They are divided into innumerable sects, or orders, the principal and original of which are the twelve following: —

1. Taréekh-t el Mówloweëh, the largest of all, and the first instituted. It originated in Persia, and, like the others, looks with particular respect on Ali. The founder was Gelal e' deen; and his descendants, settled at Konieh, under the titles of Mowlána, and Shellebee Effendee, still claim the right of investing every new sultan with the sword of sovereignty. This is the principal order in Turkey. It was instituted in the middle of the seventh century.

2. Biktáshee or Taréekh-t el Biktashéëh. This, the Rufaéëh, and some others, were also instituted during the lifetime of the founder of the first order.

3. Taréekh-t e' Rufaéëh.

4. Taréekh-t e' Nuksh-bandéëh.

5. Taréekh-t Abd el Kader Gaylanéëh.

6. Taréekh-t e' Sāādéëh, the modern Psylli of Egypt.

7. Taréekh-t el Kudréëh.

8. Taréekh-t el Allawéëh.

9. Taréekh-t e' Dellaléëh.

10. Taréekh-t el Beddowéëh, of Sayd Ahmed el Beddowee of Tanta.

* Above, p. 225.

† Soorát el Hag. c. 22.

11. Taréekh-t e' Shazaléëh.

12. Taréekh-t el Byooméëh.

Marriage is not forbidden to the derwishes, unless they have once taken the vow of celibacy, when they are called *Megúrrud*, and are expected to lead an austere and exemplary life. They are distinguished by their high caps, the large amulet they wear, generally of agate, and a peculiar dress, at least when belonging to a college of their order; but others bear no external mark, and are only known to each other, like freemasons, by certain secret signs.

Some only of the above-mentioned twelve orders exist in Egypt: as, 1. The Mowlowéëh, whose college or *tagéea* is at the Seleébeh, near the Seeooféëh. They are whirling derwishes.

2. The Rufaéëh, who have a college in the Soog e' Silláh, opposite the mosk of Sultan Hassan.

3. The Biktashéëh, whose college is at the Maghára, near the fort behind the citadel of Cairo.

4. The Sāādéëh, in many parts of the city. They perform the ceremonies at the *dóseh*, on the last day of the Prophet's birth-day, tearing snakes to pieces, and doing other strange feats.

5. The Kudréëh, who have colleges in many parts of Cairo, besides that of Old Cairo already mentioned.

6. The Beddowéëh, who have also many colleges. It is this order which performs the ceremonies at the Mooled e' Nebbee, or "Prophet's birth-day," held in the Uzbekéëh, in the beginning of the month of Rebéëh el owel; those of the last day (Friday) alone being committed to the Sāādéëh.

7. The Byooméëh, whose principal college is in the Hossaynéëh. They are distinguished by long hair.

At the Mooled el Hassanin, all the derwishes of Cairo perform *zikrs*, on a particular day assigned to each sect, except the Mowlowéëh, who are only permitted by their rules to celebrate this strange ceremony within the walls of their own college. One or two individuals may, however, assist at the *fête*, and whirl round, as is their custom, but without the pipes, drums, and other concomitants, which, in the *zikrs* within their own college, are a necessary part of the performance. Mr. Lane has figured one of them, and has described the manner of his turning with extended arms, on this occasion; but it seems to have escaped his usual accuracy

of observation, that they always hold the right hand with the palm upwards and the left downwards; the reason of which is, doubtless, as full of religious wisdom as their turning the spoon upside down after eating, and other mysterious customs. In their *zikr*, all those who are present whirl round at the same time, the shekh alone standing still; and such is the merit of the union of many, on this occasion, that unless four are present, the ceremony cannot be performed.

The dancing derwishes are said not to exist in Egypt, but the Rufaéëh and Sāādëéh have nearly the same kind of gesture; and the Nuksh-bandéëh dance together in a circle.

The college of derwishes at Old Cairo originally belonged to the Biktashéëh, having been founded by one of that order; but the shekh having died, and the college standing on ground claimed by Ibrahim Pasha, the latter transferred it to one of the Kudréëh, who had accompanied him from the Morea; and thus this order came into possession of a college properly belonging to another sect. Whether this grant was according to justice or no I know not; but prejudice and fancy were not long in discovering a direct proof of the displeasure of Allah (which, they add, was greatly increased by the new shekh having cut down a sycamore tree "entailed" upon the college, and therefore revered as sacred); and the devoted man was *miraculously* killed by a cannon ball in Syria, whither he had accompanied his patron. His brother succeeded him as principal of the college.

Like the other derwishes, they have a particular day set apart for their *zikr*, which is performed once a week. The day varies according to the sect; that of the Kudréëh is Thursday, and the *zikr* is celebrated in the dome or mosk; when numerous furs are spread on the ground, and arms, banners, drums, and other things kept there, are used in the ceremony.

They here show the shoe of the founder of the building, which is of immense size. This precious relic was formerly placed over the door of the dome, and exposed to the view of all who entered; but it is now kept in a closet, and only produced when asked for. A friend of mine, who had been there many years ago, observed, that the shoe was much smaller than the one he had before seen; and it is probable, as he suggested, that the derwishes, perceiving the more enlarged ideas of the present age, had thought it prudent to limit their

pretensions in the marvellous, by decreasing its size in a suitable ratio to the decrease of credulity. Its position, too, in a closet may have the double effect of seasoning it with the appearance of age, and of concealing it from those who have not the curiosity to ask to see it. Pococke, who visited the place in 1737, speaks of the curious relics preserved by these strange beings.

The largest convent of derwishes is at Cairo, in the street called Habbaneeh, near the Derb el Ahmar, built in 1174, under the reign of Sultan Selim, by Mustapha agha, his *wekéel*; views of which are given in M. Coste's work. *

About 1½ mile above Old Cairo, on the Nile, is the village and mosk of Attar e' Nebbee, which derives its name from an impression of "the Prophet's footstep," said to be preserved there. The mosk is a pretty object from the river, above which it rises on a projecting point of land. Behind it, a short distance inland, is a ruin of late time, at the southern extremity of a low ridge of hills, which has received the not uncommon name of Stabl A'ntar; and farther to the east, on the low ground, are the remains of an aqueduct of Arab construction, probably the same mentioned by Pococke. Proceeding thence to the southward you come to the village of El Bussateen ("the gardens"), distant from Cairo little more than 3 miles; to the north-east of which is the Jews' burial-ground, readily recognised by the Hebrew inscriptions on the tombs. One mile and a half to the south of El Bussateen, on the river, is E' Dayr, a Christian village; and a little beyond, is the mouth of the Bahr-béla-me. This is a large deep ravine, extending about 8 miles to the east, and separating that part of the mountain called Gebel e' Jóoshee from the rest of the Mokuttum range; and on the summit of its northern side is the petrified wood elsewhere mentioned. On the opposite height is a fort of Memlook time, built about 55 years ago, together with the wall that joins this eminence to the village of Toora, by Ismaïl Bey, whose name it bears.

On the recovery of Egypt by the Turks under Hassan Pasha in 1787, Ismaïl Bey was appointed Shekh Beled of Cairo, and Murad, with the other Memlook Beys, being confined to Upper Egypt, this wall was erected to prevent their

* Pl. 38, 39, 40, and 41.

approach to the capital. But it was not long required; the death of its builder in the plague of 1790, which is still known as the great plague of Ismaïl Bey, afforded the opposite party the opportunity of once more returning to Cairo, and Ibrahim and Murad shared between them the provinces of Upper and Lower Egypt.

HELIOPOLIS—MATARÉËH.

The ride from Cairo to Matarééh, near which are the mounds of Heliopolis and the obelisk of Osirtasen I., occupies about two hours. A little beyond the Dimerdásh, to the right of the road, on the edge of the mountains, are the mosk and tomb of the well-known Melek Adel, called el Adléëh. It is now nearly destroyed, the dome alone remaining, which is curious and richly wrought.

The last tomb, after passing the Dimerdásh, has a dome very richly ornamented inside; and beyond this, about halfway between the gate (Bab e' Nusr) and Heliopolis, is the Kobbet el Ghoree, the tomb of that king.

The ride to Matarééh is pretty, and the latter part is well planted with trees. In a field to the left of the road, a little before reaching Matarééh, are some very large blocks, which some suppose to be capitals of columns.

Heliopolis is a little beyond that village. It is sufficiently known from a distance by its obelisk. Tradition speaks of another, which formerly stood opposite this, and which was doubtless of the same Pharaoh; and we may readily credit it, as it was customary for the Egyptians to place them in pairs at the entrance of their temples. Before them appears to have been an avenue of sphinxes, which probably extended to the north-west gate of the city, fragments of which may still be seen near the site of that entrance. Pococke mentions, near the same spot, a sphinx of fine yellow marble, 22 feet long; "a piece of the same kind of stone with hieroglyphics; and, sixteen paces more to the north, several blocks," having the appearance of sphinxes; and another stone 6 feet by 3, with hieroglyphics on one side. According to Strabo, it was by one of these avenues that you approached the temple of the sun of Heliopolis, which he describes as laid out in the ancient Egyptian style, with a dromos of sphinxes before it,

forming the approach to the vestibule. And this being the first time I have had occasion to notice an Egyptian temple, I cannot do better than introduce his description of the general plan of those buildings, which is less out of place here, as he has given it in connection with Heliopolis.

"At the entrance is a pavement, one plethrum (100 feet) or somewhat less in breadth, and three or four, or even more, in length, which is called the dromos (course*); and this, according, to Callimachus, is sacred to Anubis. Throughout its whole length are placed on either side stone sphinxes, distant from each other 20 cubits (30 feet), or a little more; so that one set of them is on the right, the other on the left (as you pass up the dromos to the temple). After the sphinxes, is a large propylon†; and when you have proceeded further in, another propylon, and then a third; but neither to the propyla nor the sphinxes is there any fixed number, these varying in different temples, as well as the length and breadth of the dromos. After the propyla is the temple, having a large handsome portico (pronaos, προναος) and an *adytum* (sēkos, σηκος) in proportion, without any statue, or at least not in the form of a man, but of some animal." Next follows a not very intelligible piece of detail. "On either side of the portico project, what are called the wings: they are equal in height to the temple itself, and distant from each other, at first, a little more than the breadth of the base of the temple; but then, on proceeding forward, their lines curve over towards each other, to the extent of 50 or 60 cubits. These walls have sculptures of colossal figures, like the works of the Etruscans, and those of the ancient Greeks.‡ There is also a certain chamber supported by columns, as in Memphis, of Barbarian character, for except that the columns are large and numerous, and in many rows, it has nothing either

* In this they had bull-fights, and perhaps races, which its name seems to imply. See Ancient Egyptians, vol. ii. p. 446.

† Propylon (προπυλον), according to the Greek inscriptions in Egypt, was the name applied to the gateway standing before the entrance of the temple, or of the portico. It was also called pylônê, πυλωνη. It was either isolated or placed between two pyramidal towers, or in smaller temples attached to a wall of circuit, which was frequently only of crude brick, the propylon itself being of stone. *Propulaion* (propyleum) seems rather to be the court or vestibule before the portico, whose front was formed of two pyramidal towers, and a propylon (pylon) or gateway between them. See Woodcut, *figs.* 1, 2, 3, 4, 5. 7, 8. 10. in p. 291. See also reference of *fig.* 10. p. 293.

‡ See Woodcut (*hh*, *figs.* 8 and 9.).

graceful or elegant about it, but is rather remarkable for a vain display of labour." To render this description more in-

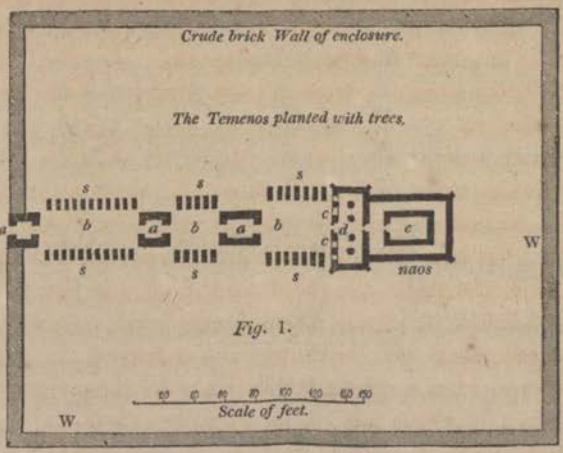


Fig. 1.

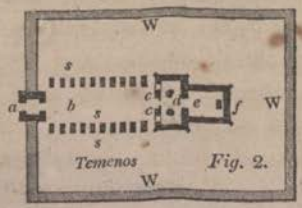


Fig. 2.

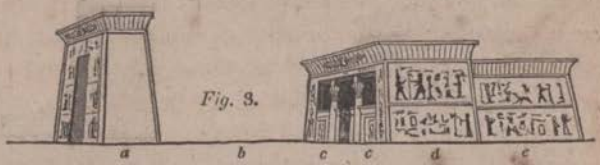


Fig. 3.

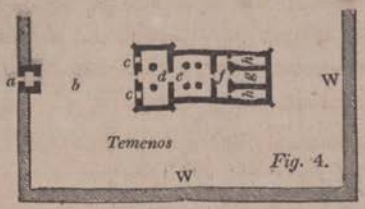


Fig. 4.

Plans of Egyptian Temples.

Fig. 1. is the simple form described by Strabo, consisting of (*b b b*) the dromos of sphinxes, *s s s*; three propylons or pylons, *a a a*; the *pronaos* or portico, *d*; and the *adytum* (*sékos*) or sanctuary *e*, which was either isolated, or occupied the whole of the naos, as in *fig.* 2. *c c* are *screens*, reaching half way up the columns, as seen in *fig.* 3. In the adytum (*e*, *fig.* 2.) is an altar, *f*. W W the crude brick wall of the *temenos*, "grove," or sacred enclosure. *Fig.* 4. *a* the *pylon* or *pylóné*; *b* the *dromos* without sphinxes; *c c*, *screens*; *d*, *pronaos* or

telligible, and to give a general view of the forms of Egyptian temples, I shall introduce the plans most frequently adopted,

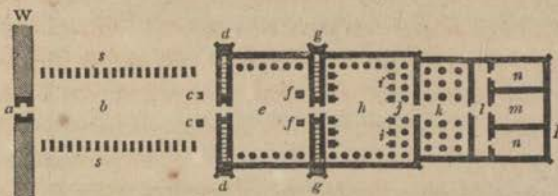


Fig. 5.

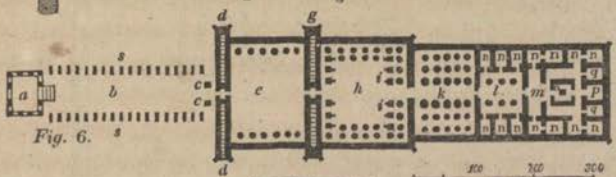


Fig. 6.

Fig. 7.

Fig. 8.

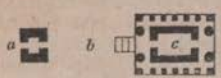


Fig. 10.

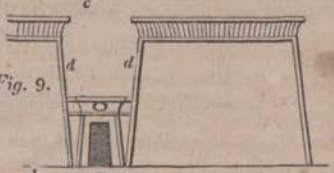


Fig. 9.

portico; *e*, the hall of assembly; *f*, transverse ante-room, or *prosêkos*, a sort of transept; *g*, the central *adytum*, or *sêkos*; *h h*, side *adyta*. *Fig. 5.* *a*, *pylon* or *pylônê*; *b*, *dromos* of sphinxes; *c c*, obelisks; *d d*, *propyla*, or pyramidal

which may also serve to explain that portion of Strabo's account, which his expressions fail to render intelligible.

The *apex* of the obelisk indicates, from its shape, the addition of some covering, probably of metal; and the form of that in the Fyoom, of the same king, Osirtasen I., is equally singular. It is, indeed, not unusual to find evidences of obelisks having been ornamented in some manner; and the *apices* of those at Luxor, as well as of the smaller obelisk at Karnak, which have a slight curve at each of their four edges (from the base to the point), recede from the level of the faces, as if to leave room for overlaying them with a thin casing of bronze gilt.

The faces of that at Heliopolis measure at the ground 6 feet 1 inch on the N. and S.; 6 feet 3 inches on the E. and W.; and it is about 62 feet 4 inches high, above the level of the ground, or 68 feet 2 inches above the base * or first pedestal. The latter is 2 feet in height, and 10 feet 4 inches in breadth, projecting therefore about two feet beyond the obelisk on every side. This, again, stands on a larger pedestal, about nineteen feet square, the height of which, owing to the water at the bottom, I could not ascertain.

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towers of the *propylæum*; *e*, *propylæum*, *area*, or *vestibulum*; *f f*, statues of the king; *g g*, inner towers, with staircases leading to the top, as in *d d*; *h*, inner *vestibulum*; *i i*, screens from pillar to pillar, forming a sort of ante-room (*j*) to the hall of assembly (*k*); this last may also be called the pronaos. *l*, transept; *m*, central *adytum* or *sékos*; *n n*, side *adyta*. *Fig.* 6. a raised hypæthral building of columns and connecting screens, with steps leading to it from within the *dromos* (*b*). The rest as *fig.* 5. to the inner pronaos (*l*), which has several small chambers at the side. *o*, an isolated adytum, with a pedestal in the middle for holding the sacred ark of the deity. *p*, *q q*, *n n n*, three adyta and other chambers. All behind the *pronaos* is called the *naos*, which includes the sêkos within it.

Fig. 7. *a*, pylon or pylônê. *Fig.* 8. shows the pyramidal towers (*b*, *c*), with the pylon (*a*) between them, and the lines *d d* (*κατεπινευουσας γραμμας*) curving over towards each other, with the colossal figures commonly sculptured on them. These *d d* are seen better in *fig.* 9.; but their position is not, as Strabo says, on either side of the portico or *pronaos*, but of the pylon, being as far apart at the bottom as the breadth of the pylon; *h h*, the colossal figures; *g g*, the flag staffs.

Fig. 10. *a* the pylon; *b*, dromos; *c*, adytum, surrounded by a peristyle of seven square pillars at each side, and two round columns at either end; the whole standing on a raised platform One of these temples stood at Elephantine, and another at Eilethyas, both of the early time of the 18th dynasty. With regard to the use of the word propylon, I ought to observe that propylon, pylon, and pylônê, are all properly applied to the gateway (*fig.* 7., or *a*, *figs.* 4. and 5.); but the first of these was also used to designate the pylon with its towers: to prevent confusion, therefore, and to avoid the long expression "towers of the propylæum," I have adopted *pylon* for the gateway, and *propyla* for the towers.

* Aboolfeda says about 30 *drah*, "cubits," or 55 ft.

According to Strabo the city of Heliopolis stood on a large mound or raised site, before which were lakes that received the water of the neighbouring canals. It is therefore evident how much the Nile and the land of Egypt have been raised since his time, as the obelisks are now buried to the depth of 5 feet 10 inches (without reckoning the pedestal); and as he saw the base of the temple and the pavement of its dromos, the inundation could not then have reached to a level with its area. Part of the lofty mounds may still be seen in the site of the ancient houses of the town, which appear to have stood on higher ground than the temple, owing no doubt to their foundations having been raised from time to time as they were rebuilt, and no change of elevation taking place in the site of the temple. This continued in the place where its foundations had been laid by the first Osirtasen; and the same was observed by Herodotus, though in a much greater degree, in the position of the temple of Diana at Bubastis, "which, having remained on the same level where it was first built, while the rest of the town had been raised on various occasions, was seen by those who walked round the walls in a hollow below them."*

That Strabo is fully justified in speaking of the antiquity of the Temple of the Sun, is proved by the presence of the name of Osirtasen, who reigned from the year 1740 to 1696 before our era.†

Though small, Heliopolis was a town of great celebrity ‡; but it suffered considerably by the invasion of Cambyses. Many of its obelisks, and probably other monuments, were afterwards taken away to Rome and Alexandria; and at the time of the Geographer's visit it had the character of a deserted city. Strabo also saw "some very large houses where the priests used to live, that being the place to which they particularly resorted in former times for the study of philosophy and astronomy;" but the teachers, as well as the sciences they taught, were no longer to be found, and no professor of any one was pointed out to him. Those only who had charge of the temple, and who explained the sacred rites to strangers, remained

* Herodot. 2. 138.

† Pliny gives theopinion of an old writer that Heliopolis was founded by the Arabs, and that the valley of the Nile was peopled by them, 6. 29.

‡ Plin. 5. 9. "Claritatis magnæ, Solis oppidum."

there; and among other lions to interest the Greek traveller, the houses where Eudoxus and Plato had lived were shown, these philosophers having, it is said, remained thirteen years under the tuition of the priests of Heliopolis. Indeed it ceased to be the seat of learning after the accession of the Ptolemies, and the schools of Alexandria succeeded to the ancient colleges of that city.

The form of Heliopolis, judging from the mounds of the wall of circuit, was irregular, and its utmost extent was only about 3750 feet, by 2870. The houses lay on the north side, covering a space of 575,000 square feet, to the south of which stood the Temple of the Sun. Towards the N. W. are remains of the sphinxes above mentioned, and the positions of its several gates may be traced in the apertures of the mounds that cover its crude brick walls. It was from one of these that a large road led in a S. E. direction, on the desert side, to the Red Sea, and a smaller one crossed the hills of the Mokuttum, in a southerly direction, passing near the petrified wood, which has been dignified by the name of *forest*, and rejoined the valley of the Nile near the modern village of Toora, a little below the ancient quarries of the Trojan mountain. On a red granite fragment, lying some distance from the obelisk, are the name and mutilated figure of the Great Remeses; and Mr. Salt found a pedestal with a bull and Osiris, about a quarter of a mile to the eastward. The bull Mnevis shared with Re or Phra the worship of this city, and was one of the most noted among the sacred animals of Egypt. It was kept in a particular enclosure set apart for it, as for Apis at Memphis, and enjoyed the same honour in the Heliopolite as the latter did in the Memphite nome.*

The name of the neighbouring village Matarééh is erroneously supposed to signify "fresh water," and to be borrowed from the Ain Shems ("fountain of the Sun") of ancient times; and though in reality supplied like the other wells of Egypt by filtration from the river, it is reputed the only real spring in the valley of the Nile. That the word Matarééh cannot signify "fresh water," is evident from the form of the Arabic مطرية M-ṭaréëh; for the word Ma, "water," should be written

* See Ancient Egyptians, vol. iv. p. 347. and vol. v. p. 157.

ما, and being masculine, would require the adjunct to be *tarée;* and this last is not applied to water, but to fruit.

The ancient Egyptian name of Heliopolis was in hieroglyphics, Re-ei or Ei-Re, "the House," or "abode of the Sun," corresponding to the title Bethshemes *, of the same import, which was applied to it by the Jews; and in Scripture and in Coptic it is called "On." † The water of "the fountain of the Sun," is reported to have been originally salt, until the arrival of Joseph and the Virgin, who converted it into a sweet source, and who having reposed under a sycamore tree near this spot, are said to have caused it to flourish to the present day. This truly *perennial* tree is still shown to strangers ‡; and the credulous believe it to be the very one that afforded shade to the holy family: but neither the respect of these last, nor the incredulity of sceptics, seem to have exempted it from the name-cutting mania. The gardens of Mataréëh were formerly renowned for the balsam they produced §, and the ground close to the obelisk claims the honour of having been the spot where the cultivation of Indian cotton was first tried in Egypt, little more than 20 years ago, which has succeeded so far beyond the expectations of the most sanguine.

The balsam plants ‖ are said by Pococke ¶ to have been brought from Judæa to this spot by Cleopatra; who, trusting to the influence of Antony, removed them, in spite of the opposition of Herod, having been hitherto confined to Judæa. Josephus tells us that the lands where the balsam tree grew, belonged to Cleopatra, and that "Herod farmed of her what she possessed of Arabia, and those revenues that came to her from the region about Jericho, bearing the balsam, the most precious of drugs, which grows there alone." ** This is the

* Jeremiah, xliii. 13.

† Ezek. xxx. 17. In our version "Aven." This is owing to our putting useless vowels into Hebrew words, and in mistaking vowels for consonants. We do the same in Welsh names, and write Glendwr, Glendower.

‡ See Sandys, p. 127. and Dr. Clarke, vol. v. c. 4. p. 142. Clarke says, the well of Heliopolis is supposed to be represented in the famous Mosaic pavement of Præneste; "where a view is also given of the Temple of the Sun."

§ Edrisi, Prosper Alpini, and others.

‖ The Amyris Opobalsamum of Linnæus.

¶ Pococke, i. cap. 3. cites Strabo; but I do not find where this is mentioned.

** Joseph. Antiq. 15. 4. 4. and 14. 4. 1.; and War, 1. 4. 6. Strabo, 17.

Balm of Gilead mentioned in the Bible. The plants were in later times taken from Mataréëh * to Arabia, and grown near Mecca, whence the balsam is now brought to Egypt and Europe, under the name of Balsam of Mecca; and the gardens of Heliopolis no longer produce this valuable plant. † In the houses of the village are several fragments of stone bearing parts of hieroglyphic sentences, which have been removed from the old town or the tombs in the vicinity; and many pieces of petrified wood lie scattered in the fields, and at the edge of the desert, on which the ancient city originally stood.

It was in the neighbouring plain that Sultan Selim encamped, in 1517 ‡, previous to his defeat of Toman Bey, the successor of El Ghóree, which transferred the sceptre of the Memlook kings to the victorious Osmánlee. Five miles beyond Heliopolis to the eastward is the Birket el Hag, or "Lake of the Pilgrims," the rendezvous of the Mecca Caravan; which, however, is not worth visiting. Beyond this is El Khanka, and still further to the N. is Aboozábel, known for its military college, camp, and hospital, and schools of medicine. The first of these is now removed to Damietta, the second to Toorah, and the last to Kasr el Ainee, near Old Cairo.

At El Khanka there is still a college; and this place was remarkable, even in the days of Leo Africanus, "for its fine buildings, its mosks, and colleges," as the neighbouring plain for the abundance of dates it produced.§

Continuing thence towards the N. W. you come to the mounds of an ancient town called Tel el Yehóod, or Tel Yehoodéëh, the "Mound of the Jews," a name given to other ancient ruins in this neighbourhood, one of which is on the edge of the desert, a short distance to the S. of Belbays. The first stands in the cultivated plain, near Shibbéen. Its mounds are of very great height, and, from its name and position, there is little doubt that it marks the site of Onion (Onias, or Onii Metropolis), called after Onias the high-priest, who

pp. 5. 50. and 16. 525. Diodor. says it grew no where out of Judæa, 2. 48. Pliny, "balsamum uni terrarum, Judææ concessum (12. 25. and 16. 32. Justin. 36. 3.).

* Savary gives a different account, vol. i.

† The last plant is said to have been destroyed by the inundation of 1615.

‡ Wansleb says the entrenchments were seen in his time, 1672.

§ Leo Africanus, Book 8. p. 280.

built a temple there, and made it the resort of the Jews, in the time of Ptolemy Philometor. Its position is a little to the E. of N. from Heliopolis, from which it is distant twelve miles. It is not the vicus Judæorum, being out of the direction from Memphis to Pelusium; but the other town corresponds with the site of that place; which, in the Itinerary of Antoninus, is stated to be 30 M. P. from Heliopolis, on the road to Pelusium from that city. Colonel Rennell, in his invaluable work, the Geography of Herodotus, is right in his conjecture * that this applies to some other of the "Jewish establishments besides the one formed by Onias," though he does not fix its exact position, which is at the ruins to the S. of Belbáys, twenty-four English miles in a direct line from Heliopolis.

Josephus gives a curious account of the foundation of Onion, and the building of the temple there.† The son of Onias the high-priest, who bore the same name as his father‡, having fled from Antiochus, king of Syria, took refuge at Alexandria, in the time of Ptolemy Philometor. Seeing that Judæa was oppressed by the Macedonian kings, and being desirous to acquire celebrity, he resolved to ask leave of Ptolemy and Cleopatra to build a temple in Egypt, like that of Jerusalem, and to ordain Levites and priests out of their own stock. To this he was also stimulated by a prophecy of Isaiah, who predicted that there should be a temple in Egypt built by a Jew.§ He therefore wrote to Ptolemy, expressing this wish, and saying he had found a very fit place in a castle that received its name from the country, Diana.‖ He represented it as

* The name of Kaliubia is not, as he supposes, a corruption from Heliopolis, but from the town of Kalioób.

† Joseph. Antiq. 13. 4. 1. See also 14. 8. 1. and Bell. Jud. 1. 1. 1. and 7. 10. 3.

‡ In another place he calls him Onias, the son of Simon. Bell. Jud. 7. 10. 2.

§ Isaiah, xix. 18. "The city of destruction," is also supposed to read "city of the Sun," or, according to some, "of the Lion." The Hebrew name is Heres (החרס). "In that day shall five cities in the land of Egypt speak the language of Canaan, and swear to the Lord of Hosts; one shall be called the city of destruction. In that day shall there be an altar to the Lord in the midst of the land of Egypt, and a pillar at the border thereof to the Lord," ver. 18, 19. Jeremiah speaks of the remnant of Judah that have "set their faces to go into Egypt to sojourn there." Jerem. xliv. 12.

‖ Josephus makes Ptolemy in his answer fix the place at Leontopolis in the Heliopolite nome, called in the country Bubastis, or, as he states above, Diana. Bubastis and Diana were the same deity. This is evidently

abounding with sacred animals, full of materials, fallen down, and belonging to no master. He also intimated to the king that the Jews would thereby be induced to collect in Egypt, and assist him against Antiochus.* Ptolemy, after expressing his surprise that the God of the Jews should be pleased to have a temple built in a place so unclean, and so full of sacred animals, granted him permission; and the temple was accordingly erected, though smaller and poorer than that of Jerusalem. Josephus afterwards states† that the place was 180‡ stades distant from Memphis; that the nome was called of Heliopolis§; the temple was like a tower (in height?), of large stones, and 60 cubits high; the entire temple was encompassed by a wall of *burnt* brick, with gates of stone.‖ In lieu of the candlestick he made a lamp of gold, suspended by a golden chain. Such is the substance of the not very clear description given by Josephus. It is sufficient to settle the position of the place; and we may suppose that Onias chose this neighbourhood for other reasons, which he could not venture to explain to an Egyptian king surrounded by Egyptians, perhaps because it had associations connected with the abode of the ancestors of the Jews in Egypt, whence they started with a high hand, and freed themselves from the bondage of Pharaoh.

Other Jewish cities seem afterwards to have been built in this district; and those whose mounds still remain are probably of the "five cities in the land of Egypt," which, according to Isaiah, were "to speak the language of Canaan." They continued to be inhabited by Jews till a late period. It was by them that Mithridates of Pergamus received so much assistance, when on his way to assist J. Cæsar¶; and the 500 who

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a mistake of Josephus, Onion being distinct from Bubastis; and, indeed, the city or Leontopolis was not in the Heliopolite, but was the capital of the Bubastite nome. Herod. 2. 166. 138.

* Bell. Jud. 7. 10. 2.

† Ibid. 7. 103.

‡ That is, 22½ M. P. which is too little. It is 29 English miles.

§ His confusion about these two nomes was owing to its being *in* one, and *in the vicinity* of the other nome.

‖ *Crude* brick enclosures with stone gateways generally surround the Egyptian temples. See above, p. 291.

¶ Joseph. Antiq. 14. 8. 1. Antipater and Mithridates were enabled to cross the Desert to Pelusium by the aid of the Jews of Onion, who also induced those of Memphis to join the cause of Cæsar. Such is Josephus's

were embarked by Ælius Gallus against Arabia* appear to have been from the same district. And though Vespasian, after the taking of Jerusalem, had suppressed their religious meetings in the Heliopolite nome, they continued to be established in many parts of Egypt, independent of the large quarter they possessed in Alexandria †, from which they were expelled by the persecutions of the orthodox Cyril.

About twenty-one miles beyond Onion to the N. N. E. is Tel Basta, whose lofty mounds mark the site of Bubastis, and fourteen miles to the N. E. is Belbays, the successor of Bubastis Agria, in Coptic ΦϾϪΒϾϹ. Near to this passed the ancient canal that once led to Arsinoë (now Suez) on the Red Sea, whose bed may still be traced for a considerable distance in that direction, as I shall have occasion to show presently.

Returning to Cairo from Heliopolis, about a mile and a half to the left, is a red gritstone mountain, which lies over the calcareous strata of the Gebel Mokuttum. The gritstone, which gradually runs into a siliceous rock, contains numerous calcedonies, and is of the same nature as the vocal statue at Thebes. Owing to the quality of the stone, which renders it peculiarly adapted for mills, this mountain has been quarried from a very early period to the present day, as may be seen from the fragments found at Heliopolis. The same species of rock rises here and there to the southward, upon the slope of the limestone range, and the bed above it contains petrified wood of various kinds. The principal mass of this, miscalled the "forest," may be seen four miles to the S. S. E. of the Red Mountain; where, besides thorn-bearing trees and palms, are some jointed stems resembling bamboos, one of which is about fifteen feet long, broken at each of the knots.

Other specimens of palms are met with on the Suez road; and the same kinds of agatized wood occur again inland on the other side of the Nile, on the borders of Wady Fargh, evidently once embedded in a similar stratum. ‡

The Mokuttum range is of magnesian limestone, like the greater part of the mountains on the eastern side of the valley

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flattering statement of the assistance rendered by the Jews, whose power he generally magnifies.

* Strabo, 16.

† Joseph. Antiq. 14. 7. 2.

‡ See below, Sect. 4.

of the Nile. That part behind the citadel has also obtained the name of Gebel e' Jóoshee from the tomb of a Shekh buried there. Among other fossils in the mountains I have found the crab, echini, &c.; and sharks' teeth in the lower rocks immediately behind the citadel, which are perhaps a later formation than the mountain of the Mokuttum itself. In a ravine to the right of the road to the petrified wood is a spring of water issuing from the mountain; and the spot, for Egypt, is romantic.

QUICKEST MODE OF SEEING CAIRO AND THE NEIGHBOURHOOD.

For those who are pressed for time, and wish to see every thing at or near Cairo as quickly as possible, the best plan is to portion out the different sights as follows: —

1*st Day.* — To Heliopolis.* Go out of the Bab el Fotoóh, visit the tomb of El Ghóree, half way, to the right; interior of dome handsome: then to Heliopolis; obelisk, remains of sphinxes, mounds of old town, fountain of the Sun, and sycamore of the holy family†: returning, go to the tombs of the Memlook kings‡ (Kaitbay) to left, thence to the Boorg e' Ziffr §, and enter Cairo by the Bab e' Nusr.‖

2*d Day.* — To Old Cairo and Roda. Go to the tombs of the Memlooks¶, that of the Pasha's family, the Imam e' Sháffaee: to Old Cairo**, Mosk of Amer, Roman station of Babylon to S. of it: cross over to Isle of Roda; Nilometer†† (requires an order), and garden of Ibrahim Pasha: return by the College of Derwishes‡‡, Kazr el Ainee (the school of medicine), the palace of Ibrahim Pasha, to Cairo.

3*d Day.* — At Cairo. Bazáar of Ghoréëh, Bab Zooáyleh §§, citadel ‖‖ (Joseph's Well, Pasha's palace, new mosk, view), mosk of Sultan Hassan¶¶ below citadel (porch and arch of west end), mosk of Tayloon***, oldest in Cairo, and early pointed arches.

4*th Day.* — See the other mosks and royal tombs††† of Cairo‡‡‡,

* See page 289.
† See p. 296.
‡ See p. 240.
§ See p. 256.
‖ See the gates of Cairo, p. 47.
¶ See p. 241.
** See p. 274.
†† See p. 279.
‡‡ See p. 285.
§§ See pp. 225. 239.
‖‖ See p. 226.
¶¶ See p. 235.
*** See p. 230.
††† See p. 240.
‡‡‡ See p. 229.

bazáars *, streets, buildings in Cairo; and go to the palace and gardens of Shoobra. †

5th Day. — The petrified wood‡ on the top of the Gebel Joóshee, or Mokuttum, between six and seven miles from Cairo. It is possible to make only two days of these three last.

6th Day. — To the Pyramids. § Pyramids, Sphinx, and tombs; thence to pyramids of Sakkára, and vaulted tomb in eastern front of hills facing the cultivated land, about a mile and a half to N. of Sakkára; thence to Mitrahenny, colossus of Remeses II., and site of Memphis: back to Cairo; a long excursion for one day. It is better to sleep at the Pyramids, and go to those of Sakkára next morning. ‖

The order of these days may be changed, as most convenient.

ROADS TO SUEZ.

The journey from Cairo to the Red Sea presents nothing of interest.

The position of Suez is 29° 57′ 30″ N. lat., and 32° 35′ long. E. from Greenwich. Several roads lead to it from the Nile¶, the principal of which beginning from the N. are: 1. That from Belbáys and the Delta; 2, 3, 4, 5. The Derb el Maazee, Derb el Hag ("Of the pilgrims"), Derb el Hámra and Derb el Towara, to the S. of the Red Mountain, — all four from Cairo. 6. The Derb e' Tarabeén from Bussateen. And, 7. That which passes by Wadee el Ghoméir, about half way between Cairo and Benisooef. The northernmost road from Cairo, the Derb el Maazee, so called from that tribe of Arabs, passes by Heliopolis and the Birket el Hag ("Lake of the Pilgrims"), and then ascends the gradual slope of the desert. Thus far it is the same as the Derb el Hag; but there those two roads separate, the latter going by a stone ruin to the right, which from its name, e' sibéel ("the font") appears to have once been supplied with water; and the other by a small solitary acacia tree, below the high sand-hills of Undthām, to the left.

During my wanderings with the Arabs, I once crossed

* See pp. 245. 251. 253. † See below, p. 316. ‡ See p. 300.
§ See below, p. 319. ‖ See also account of the Pyramids, 320.
¶ Of the road to Arsinoë across the Isthmus, see Pliny, 6. 29.

these formidable drifts with dromedaries; and on a range of limestone hills, about 5 miles behind them, I observed many fossils and some petrified wood. This is much more abundant on the Derb el Towara.

At the eastern end of these sand-hills a road branches off to the N. E., to el Areesh and Syria. Beyond them you pass others, the easternmost of which from their decreasing size are called by the diminutive Undtheiïm. Another solitary Seäleh or acacia bush here appears, as if to remind the traveller more forcibly of the desolate character of this part of the desert; and after passing a low hill, called Hossan e' Robáikee, you cross the bed of Wadee aboo Rutaymát, so called from the broom bushes that grow in it. To the N., and at some distance beyond this, is the Wadee Gaffra (Jaffra). This valley runs to Belbáys; and, while passing down it, I found that it abounds in trees; and I counted one morning no less than fifteen gazelles within sight, a number I never remember to have seen at once in any part of the desert.

There is nothing remarkable on the Maazee road, until it reaches el Múktala, a defile, which from its name and position I suppose to be the Migdol of the Bible. By this most of the roads pass; having been once more united, a short distance before reaching El Múktala. The course thence to Suez is in a southerly direction; but the Derb el Hag, or "Road of the Pilgrims," once more strikes off from the others at the fort of Agerood, and runs to the eastward, across the neck of the peninsula of Sinai. The Derb el Hag, on leaving the Birket el Hag and the Sibéel above mentioned, runs nearly due east to Wadee e' Gendelee and to Wadee Gaffra, having been joined about six miles to the west of e' Gendelee by the Derb el Hamra, which is the road taken by those who go by the overland route.

The Derb el Hamra, after crossing the plain to the N. E. of Cairo, runs over the low hills to the N. of Heliopolis, passing to the right some isolated hills or rocks, called Kalaiat Raian. About sixteen miles from Cairo it crosses the shallow bed of the Wadee Halazônee, so called from the snails (Halazôn), that abound in the neighbourhood, which I shall presently mention. This is about half-way to the Wadee e' Gendelee, a valley or ravine that runs into the Wadee e' Gaffra, not far from the spot where the road crosses it. After

abundant rains a supply of water is found half a mile to the left of the road in the Wadee e' Gendelee, and report speaks of the same in Wadee Gaffra. Between the rocky hills of Kalaiat Raián and Wadee Halazônee is much petrified wood; and I observed a tree, evidently of the palm kind, from 25 to 30 feet long, imbedded in gritstone, as well as the fragments of others resembling the acacia or a similarly growing tree.

Few are the plants that now grow on the Suez road. Among them I observed the *Hámdel* or Colocinth, the *Sekerán* or Heliotropium Europæum, the *Shka* or Fagonia, *Kesóoh*, an umbelliferous plant, *Ghulga* (Ghulka), the periploca secamone, and a coarse grass called *Kush*, which is the *Aboo Themám* of Arabia. In the valleys to the north they are more numerous and varied, and the brooms (Spartium Monospermum) and other bushes abound in the beds of the water-courses; and here and there are several acacia trees of some size, which the traveller who merely follows the road would suppose to be unknown in these dreary districts. I may also mention a peculiarity in another branch of Natural History, probably connected with the plants growing here, which is that snails, so common on these roads and throughout the Isthmus of Suez, are not met with to the south of Wadee Askher, or about lat. 29° 20′. I do not however perceive any change in the productions of the soil; and the line of distinction in the Vegetable World may be drawn about lat. 28° 50′, a little to the south of which begin the granites and other primitive rocks of the desert.

Three miles beyond the Wadee Gaffra is an acacia tree, called Dar el Hámra or Om e' Sharaméet, "the Red House," or "The Mother of Rags," where the pilgrims repose on their way to Ageróod; and close to this is the principal station, No. 4., built for the passengers by the overland route.

Four miles from Om e' Sharaméet is a tomb called Kobbet e' Takróoree, built by the friends of the African stranger who died there; and a little beyond it is Beer el Batter, a "well" only in name, having no water, though many attempts were made to find it there some years ago. The limestone rocks appear again, and no more petrified wood is found. About 11 miles from the tomb is a plain called el Muggreh, the highest part of the road, to the eastward of which the valleys flow towards the sea, and to the westward towards the valley of

the Nile; and here the Derb e' Tarabéen joins the Derb el Hag. About 8 or 9 miles further, and about 2 miles short of El Muktala, is the course of an ancient road, the stones cleared off and ranged on either side, indications of which may be seen some distance sooner to the westward in the heaps of stones placed at intervals as landmarks.

The ancients probably followed the same line as the pilgrims at the present day, by the Derb el Hag, though another road seems to have led in a southerly direction from Heliopolis, and either to have fallen into it to the west of the Wadee Halazônee, or to have gone in a different line through the desert to the south.

A little beyond this, the Maazee road joins the Derb el Hag, and they continue together to El Múktala and Ageróod, where, as already shown, the road of the pilgrims runs off to the eastward, and the others go in a southerly direction to Suez.

Of the other two roads, the Derb e' Towara goes from Cairo by a pass to the west of the Red Mountain, and joins the Derb e' Tarabéen, a little to the east of Wadee Halazônee; and the Derb e' Tarabéen, which comes from El Bussateen and Toora by the Wadee or Bahr-bela-me, joins the Derb el Hag after about 20 miles' course, as already stated, at the plain of el Muggreh.

I have shown that the route followed in the overland communication with India is the Derb el Hamra, which joins the Derb el Hag near the Wadee e' Gendelee. The distances on it are: —

From Cairo to	Wadee Gaffra	33½ miles
.....	Om e' Sharaméet	3
.....	Kobbet e' Takróoree	4
.....	Beer el Batter, about	0¾
.....	El Muktala	21
.....	Fort of Ageróod	4 or 3¾
.....	Beer Suez	8¾
.....	Suez	4
From Cairo to Suez, total		78¾

The direct distance from Cairo to Suez is 73 miles; by the Derb el Hag, 84 to 85; and by the Derb el Hamra from 77

to 78¾. The stations on the Derb el Hamra established for the overland route, have been already mentioned.*

At Suez the English have a vice-consul, Mr. Levick—a person much wanted there, as was felt by those who visited the place, when a native agent was the only one to look after our interests.

The establishment of the overland communication with India is a subject of interest in many points of view. Its immense importance to us in a rapid intercourse with our Eastern possessions is sufficiently obvious; but now the curious fact also presents itself of modern science bringing back the commerce of the East to its ancient channel, and Alexandria becoming again the point of contact between Europe and Asia. When the Portuguese discovered the passage round the Cape of Good Hope, it proved so highly advantageous that Venice lost the great benefits it enjoyed by its trade through Egypt, and Alexandria ceased to be the emporium of the world. We cannot therefore contemplate the return of the tide of commerce to its former course without being struck by so remarkable an event; and it only requires confidence in us, and the certainty of a stable government in Egypt, to render the benefits to Europe and that country fixed and lasting.

How much we are indebted to the enlightened views of Mohammed Ali need scarcely be noticed; but it would be unjust to omit all allusion to the magnanimous and noble manner in which he permitted the transit of our mails and passengers, even while we were engaged in open hostility against him; and we may fairly doubt whether any European nation would have had the liberality to act in a similar manner under similar circumstances. It would be difficult to do justice to such conduct; but it is gratifying to find that the present government has acknowledged it, not only by the public testimony of the Premier, but by the intended present about to be sent to the Pasha; and another memorial has already been presented, with the same object, from this country. Nor can I omit the mention of the indefatigable exertions of

* See above in page 37. the arrangements and charges for passengers by the Suez road.

an individual, while the arrangements for the overland transit were still in embryo, to whom justice has lately been done both by public and private acknowledgment; and it cannot be denied that in the establishment of the communication through Egypt, more energy was shown by Lieutenant Waghorn, than by any one other person.

SUEZ.

The environs of Suez are monotonous and barren. The town is small and insignificant. But Suez is not without interest in an historical point of view, from having been the spot where the Israelites crossed the Red Sea on their way to the wilderness of Sinai, and were delivered from the bondage of the Egyptians. This passage of the sea I suppose to have been a short distance to the E. of the modern town, probably at the spot where the camels now ford it on their way to the fountain of el Ghurkudeh. It is probable that in former times the water was considerably deeper than at the present day, as we find positive evidences of the elevation of the ground in the vicinity, at least on the west side of Suez, where the plain once covered by the sea, and still strewed with shells, is far above the reach of its highest rise.

Many reasons combine to fix the spot about the present ford, among which are the direction of the channel, the general line of the road, and the depth of the water. Of the first it may be observed that it is the part of the sea most likely to be affected in the manner described "by a strong east wind."* 2. The road from the defile of Migdol, which I found to be still known to the Arabs by the name of Múktala, where the Israelites turned off to the right, goes directly to this point; and 3. The depth of the sea in all other parts would have been too great to allow of its division being compared to a wall on either hand. For it is natural to suppose the Israelites would not have made less of the miracle, and the division of deeper water would undoubtedly have justified their calling it a mountain, rather than a wall. Moreover, the greater breadth of the sea in other places would have required a longer

* Exod. xiv. 21.

period for their passage than is given in the Bible; and the object of entangling and overwhelming the chariots and host of Pharaoh would be sufficiently obtained here, by the return of the waters blown back by the wind, and the addition of a tide of between 5 and 6 feet; which rises there regularly to the present day.

It is from the *deliverance* of the Israelites that tradition asserts the neighbouring Gebel Attáka has received its name; though the Moslems pretend that its signification "deliverance" relates to their release from the perils of the pilgrimage, when in sight of this welcome mountain. Ageroód has also been allowed to claim some connection with that remarkable event; and the elastic powers of etymology might perhaps discover in it a distinct allusion to the overthrow of Pharaoh's chariots, whose Hebrew appellation "Ageloót" bears some resemblance to this modern name.

With regard to Múktala or el Múktala, I must observe that there is great reason to believe it marks the site of the ancient Migdol; not only from a similarity of name, but from its position, being the point where the road turns off, from its previously easterly course, direct to the sea; and though the name signifies "the slaughter," and appears to mark the spot of some later Arab battle, it must be remembered that the Arabs are in the constant habit of substituting names from their own language, whenever they happen to trace any resemblance to them; an instance of which may be found in *El Gezéir* (Algiers), "the islands," substituted for the ancient name Julia Cæsarea; and in numerous others.

The name of Kolzim or Kolzoom, given to the range of mountains, and to the Red Sea itself in this part, is also supposed to relate to the history of the Israelites, its meaning "destruction" referring to that of the host of Pharaoh: though the great antiquity of the town of Clysma suggests that Kolzim is an Arab corruption of the old Greek name. Clysma appears to have been a fort as well as a town, and was perhaps the spot* where the troops destined to guard the sluices

* Was it called from the tide there? See the word κλυσμα in Lucian's Dialogi Marini, 6.

of the canal were stationed; and it is remarkable that the elevated height, outside the north gate of the modern town of Suez, is still known under the name of Kolzim. It was called Castrum by Hierocles and St. Epiphanius; and κλυσμα (clysma) or κλεισμα, is first mentioned by Lucian*. It appears to be the same as the Clysma Præsidium of Ptolemy †, though he places it much farther down the coast. His positions, however, are not always certain; and it is much more probable that a garrison would be stationed where their services were so evidently required, than on any other part of the coast. Besides, we have not only the traditional name of this eminence to guide our opinion, but the authority of history, which mentions the re-opening of the canal by Omer *to* Kolzim on the Red Sea, for the purpose of sending provisions to Mecca. Aboolfeda is still more precise in his position of Kolzim, and leaves no room to doubt that it stood exactly at the spot now occupied by Suez. His words are, "At the extremity of the gulph, intervening between Tor and Egypt was situated the town of Kolzim, and those who go from Egypt to Tor are wont to follow the coast from Kolzim to Tor." Close to it (he says in another place), is the spot where Pharaoh was drowned; and one of the islands, according to Dr. Robinson, is still called the island of the Jews. ‡

It has given the name of "Sea of Kolzim" to the gulph, and appears to have succeeded to Arsinoë, founded by Ptolemy Philadelphus, so called after his sister §, and has been itself succeeded in turn by the modern Suez. M. Linant has discovered some ancient ruins in the plain to the eastward of Ageroód, not far from the bed of the canal, which are probably of some town or station, on that line, and may claim the site of one of those mentioned by ancient authors.

He has also found a large dyke to the westward, projecting from the base of Gebel Attáka, nearly at right angles with it, evidently intended to dam up the water that ran down in that direction during the rains.

* Lucian, Pseudomant. xliv. p. 250. But obscurely. "A young man sailing into Egypt to Clysma, having set off, was persuaded to go to India."

† Ptolem. Geogr. 4, 5.

‡ See below, on the Route to Mount Sinai.

§ Plin. 6. 29.

SUEZ CANAL.

This ancient work, known in former times as the canal of Hero, is now completely filled with sand, except in that part where it is made to supply the modern village of Tel el Wadee, and the neighbouring lands, for the purposes of cultivation. Its greatest extent, to the Tel e' Rigábeh, is about twenty-six miles from Belbáys. The commencement of the canal may be said to be about six miles west of Tel el Wadee, a modern town built by Mohammed Ali, and at fifteen miles to the N. E. of Belbáys; though the point where it first diverges from the valley of the Nile, may be fixed near el Haïd, two miles to the N. E. of that town. After continuing from Belbáys in a direction nearly due east, thirty-five miles, as far as Shekh Hanáydik, it curves to the southward, and runs by the bitter lakes to the Red Sea; its ancient course being easily traced here and there, between Tel el Wadee and Shekh Hanáydik, though nearly filled with sand. It may also be seen towards the Suez end, for a considerable distance, in the direction of the bitter lakes; and a little to the north of that town, just below the mound of Kolzim, are the remains of masonry which appear to have been connected with its exit into the sea, and the sluices which closed this mouth. Here is a channel cut in the rock, corresponding to the direction of the mounds of the old canal, of which it doubtless formed a part; and a stone wall has been thrown across the arm of the sea that runs up at the side, in order to prevent the whole of the water retiring at low tide, and to form a basin for vessels going in and out of the canal, or loading and unloading at the wharf.* On the opposite shore, which is an island at high tide, is a small mound which marks the site of some old building, probably intended as an outpost to the fort of Kolzim. The ford is some distance further to the N.N.E. of the stone wall.

Several mounds mark the sites of ancient towns upon its banks, the largest of which is that called by the French

* The basin, too, may have had locks to admit the ships. It is possible that they did not generally go in and out of the canal, but transferred their cargoes to others.

Abookeshayd*, supposed by some to be Heroöpolis, or according to M. Champollion the Avaris of the shepherd-kings. This, however, is not very probable.

The name of Abookeshayd is not known to all the Arabs, and the only appellation for this place that I could learn was e' Ságheea, "the water wheel;" probably from some of its remains bearing a resemblance to the masonry supporting one of those machines, or in consequence of one having been used in late times to raise the water, which is still found there.

The first indication of a town, near the canal, is opposite Tel el Wadee. The next is at Tel e' Rigábeh, and another about three quarters of a mile farther, on the other or south bank, close to which passes the road from Cairo to Syria. Halfway from this to E' Ságheea, and at some distance to the south of the canal, are two wells of water, a mile apart, called Awayd el Kumh, and e' Nizázeh; and water is again found, as above stated, on the site of e' Ságheea. This last is the only place where any sculptured remains are found. They consist of a block of granite of the time of Remeses II., the supposed Sesostris, ornamented with three sitting figures in high relief, representing Re, Atmoo, and the king, a copy of which I have given in a previous work.† Atmoo and Re were worshipped in the Delta and its vicinity as Pthah at Memphis, and Amun in the Thebaid; and it is not uncommon to find the king seated between the two deities, who held the principal posts in the temples of the place.

This canal "was first cut by Sesostris‡, before the Trojan war." Some say it was begun by Neco§, or rather Psamaticus II.; who desisted from the undertaking, on being warned by an oracle that he was labouring for the Barbarians. Darius, the son of Hystaspes, continued it; but having, according to the same account, been left unfinished, Ptolemy Philadelphus completed it, and made sluices to regulate the quantity of water, while they permitted the passage of vessels. They had also for their object the exclusion of the salt water; and so effectually was this done, that the

* Or Aboukescheyd.

† Materia Hierog. p. 125.

‡ Strabo, 17. p. 553.

§ Herodot. 2. 158. Diodor. 1. 33. Strabo says, "Psamaticus, the son," and Herodotus and Diodorus call him Neco, the son of Psammitichus.

bitter lakes were rendered perfectly sweet*, and abounded with Nile fish and the usual water-fowl of Egypt.

Some have doubted the assertion of Strabo, respecting its completion by Sesostris; and the learned M. Letronne† seems to think that the account of his having been the originator of this great work was a tale invented in later times by the Egyptians, who were always ready to attribute more recent works to their favourite hero; and that their not having mentioned it to Herodotus is an argument against the claims of that ancient monarch. But the fact of our finding a monument bearing the name of Remeses the Great, the supposed Sesostris (or, at all events, one of the Pharaohs of the 18th dynasty), in a ruined town on its very bank, is far too conclusive respecting the early date of this canal; and if we only admit the deeds of the Egyptian kings, which are recorded by Herodotus, we shall limit the greatness of those conquerors to a very narrow compass, and call in question nearly all the records handed down to us by the far more authentic records of the monuments of Thebes. For what purpose could this town have been built in such a spot, in the midst of a sandy desert, unless connected with a similar work? Was it necessary for the Egyptians to wait for instruction from the Greeks respecting levelling, or the construction of canals—they who, of all people, had the most experience on this subject, and were the tutors, not the pupils, of the Greeks? And though some of the Greeks had the impudence to ascribe the building of the third pyramid to Rhodopis, and laid claims‡ to many discoveries long known in Egypt, none of them ever attributed this canal to Greek talent, or refused to the Egyptians the merit of this grand design.

Pliny and Aristotle also mention Sesostris as the originator of this work. The former says it was commenced by him, continued by Darius and Ptolemy (Philadelphus) to the bitter springs (lakes), and abandoned for fear of the greater height of the Red Sea; to which Diodorus and others attribute its non-completion by Darius. According to Herodotus§, it

* Strabo, 17. p. 553. † Revue des deux Mondes, 15 Juillet, 1841.

‡ Witness the use of papyrus said by Pliny not to have been known until the time of Alexander (Plin. 13. 11.); the discovery of Thales (Plin. 36. 12.), &c.

§ Herodot. 2. 158.

was "four days' voyage in length, and sufficiently broad for two *triremes* to row abreast;" or, according to Strabo, 100 cubits (150 feet). "The water was derived from the Nile, which entered it a little above Bubastis, and it entered the Red Sea near to Patumos, a town of Arabia." It was here that Ptolemy founded Arsinoë, which Strabo says was also called Cleopatris, though he shortly after appears to consider them two distinct towns.

We have seen that the commencement of the modern canal is at a short distance from Belbáys, the ancient Bubastis Agria; but the place where in former times it left the Pelusiac branch appears to have been more to the northward; Bubastis, or Tel Basta, being about eleven miles north of Belbáys. It was afterwards supplied by a channel opened higher up the river at Babylon (near old Cairo), called Amnis Trajanus* (the predecessor of the modern canal of Cairo), and this probably joined the more ancient channel a little way from the modern Belbáys, near the village of Shekh aboo Salem. Strabo places its commencement at the village of Phacusa, which was close to that of Philo; and Phacusa is fixed by Ptolemy 10′ *below* Bubastis. This must, therefore, be an error.† Indeed, Phacusa is too low down the stream to suit the course of the canal; and Herodotus, much older authority than the geographer, tells us it left the Pelusiac branch a little *above* Bubastis; which city stood on a small island formed by the river.

With regard to the sites of Thou, Heroöpolis, the Serapeum, and Phagroriopolis, it appears from the Itinerary of Antoninus that Thou, which was 54 M. P. from Babylon, and where the road turned off to the eastward, stood at the ruined town opposite Tel el Wadee, fifty English miles from Babylon; Hero or Heroöpolis‡ 24 M. P. from Thou at Abooke-

* Ptolemy says it flowed "*through* Babylon, and *through* Heroöpolis," lib. 4. c. 5.

† Phaccusa or Phacusa is marked by the mounds and name of Tel Fakkoós, about 16 miles to the N. E. of Bubastis, and close to the canal that occupies the site of the old Pelusiac branch: Strabo must therefore be wrong.

‡ Ptolemy places it 40′ N. of Arsinoë. It must, however, be confessed that the assertion of some writers, who say Heroöpolis was near Arsinoë, and the name of the Gulph (Heroöpolites sinus), seem to require it to be nearer the sea.

shayd (or e' Ságheea), 21 miles further; and the Serapeum 18 M. P. from Hero, beyond the bitter lakes, which are about 17 miles from Abookeshayd. At Shekh Hanáydik was probably the site of Phagroriopolis*, Serapeum, as usual, applying merely to a temple, and not being the name of any town. The extent of the ruins at Abookeshayd are certainly in favour of its claims to the site of Hero, though Josephus, who states it to have been the place where Joseph met his father on his way to Egypt, would lead us to place Hero at the mounds near Tel e' Rigábeh, close to which the Syrian road still passes. The distances, it is true, are too much†; but the site given to Serapeum places it about right in relation to Pelusium, from which it was distant by the road‡ 60 M. P.; and the 50 M. P. from Serapeum to Clismo (Clysma or Arsinoë) agree very well with this position. Pliny and Strabo, on the other hand, seem to place Heroöpolis *on* the sea; and the latter says Heroöpolis and Cleopatris were *at the end* of the gulph, near to Arsinoë.§

Phagroriopolis, "the city of eels," derived its name from the worship of that fish, which was sacred in other parts of

* Thaubasio, 8 M. P. from Serapeum, should be near this also.

† If we take the proportional distances from places whose sites are known, as from Heliopolis to Memphis, 12 M. P., and Babylon to Heliopolis, also 12 M. P., we find that these 12 M. P. are equal to 9 English miles; therefore the proportions are

		English Miles in a direct Line.	
Babylon to Thou	54 M. P. =	40½	this falls ⅓ of the way from Belbáys to Tel el Wadee.
Thou to Hero	24 M. P. =	18	½ way from Tel el Wadee to Tel e' Rigábeh, and at the site of an ancient town.
Hero to Serapeum	18 M. P. =	13½	at Abookeshayd, which is very improbable. These positions are far less admissible than the above: the allowances are made for bendings of the road.
Serapeum to Pelusium	60 M. P. =	45	I here adopt their way of writing
Serapeum to Clismo	50 M. P. =	37½	Serapeum, properly Sarapeum.

‡ It is difficult to suppose that the road from Serapeum to Pelusium went round by Salahéëh, which is supposed to be the *Sile* of the Itinerary; but if so it would account for the distance of 60 M. P. from Pelusium to Serapeum. (See the Routes from the Itinerary in my account of the Delta, Sect. IV.). *Sile* was 36 M. P. from Serapeum and 24 from Pelusium; and though so far to the W. of the line from Serapeum to Pelusium, the *more westerly* road from Thou to Pelusium did not pass through it. It should be to the east of the Thou road, and not at Salahéëh.

§ Pliny, 6. 29. Strabo, 17. pp. 552, 553. and 16. pp. 529.

Egypt; and the establishment of a city revering this fresh-water deity was doubtless with a view to the maintenance of the canal; the free admission of the Nile, and the exclusion of salt water being necessary to preserve its existence.

If Heroöpolis really stood *on* the Gulph, we may suppose it the same as Pi-Hahiroth (פי החירת), where the Israelites encamped near the Sea, and the name of the Heroöpolites Sinus might be adduced in favour of this opinion. Nor would it be difficult to trace the name in that given by the Hebrews; the Pi being the Egyptian article "the," and the h and th at the beginning and end being Hebrew additions, which leave the real word Hiro. But this is an etymological fancy, on which I by no means insist.

In the time of the Romans, the canal was still used for the purposes of communication with the Red Sea, but at a subsequent period it fell into disuse, and being neglected was choked up with sand, in which state it continued, till re-opened by the Arabs in the caliphate of Omar. This prince was induced to send orders for repairing it, on finding that the Holy Land of Arabia had only been rescued from the miseries of a famine by opportune supplies of corn from Egypt; and Omar, to prevent the recurrence of a similar disaster, resolved on re-establishing this means of communication with the Red Sea. His anxiety for the welfare of the Holy Cities was welcomed with unbounded demonstrations of gratitude from all ranks of Moslems, as well as from the people of Arabia itself; and Omar received the flattering title of "Prince of the Faithful" (Ameer el Momeneén), which was thenceforward adopted by his successors in the caliphate. One hundred and thirty-four years after, El Munsoor Aboo Gafer, the second caliph of the Abbaside dynasty, and the founder of Bagdad, is said to have closed this canal, to prevent supplies being sent to one of the descendants of Ali, who had revolted at Medeeneh. Since that time it has remained unopened; though some assert that the Sultan Hakem once more rendered it available for the passage of boats, in the year A. D. 1000, after which it became neglected and choked with sand.

But though the passage of boats was impeded, and it was no longer of use for communication with the Red Sea, some portion still contained water during the inundation, until

closed by Mohammed Ali; at which time it is said to have flowed as far as Shekh Hanáydik and the bitter lakes. But he has confined this waste water to a shorter distance, and has made it more available for the purposes of irrigation, in the vicinity of the town he has there founded; where a large piece of land has been brought into cultivation; and the canal now goes no farther than Tel e' Rigábeh.

With regard to the respective levels of the Nile, the Red Sea, and Mediterranean, it has been ascertained by the French that the Red Sea, at low tide, is now 14, and at high tide 9, feet lower than the Nile at Cairo during its inundation, and 30½ feet higher than the Mediterranean.* But besides the rise and fall of a tide of from 5 to 6 feet, it must also be remembered that the Red Sea is somewhat lower in summer after the vernal equinox than in the winter months, when the prevalence of the south wind, after the month of September, causes a certain rise of its level.

THE GARDENS AND PALACE OF SHOOBRA.

A ride of four miles from Cairo, by a shady avenue of trees, takes you to Mohammed Ali's palace and gardens of Shoobra, to the north of the city, on the banks of the Nile. This avenue, which has been planted about twenty-five years, is formed of mulberry-trees and the Acacia *Lebbekh;* which last has not only the recommendation of rapid growth, but of great beauty, particularly when in blossom. The river is at first at some distance to the left, having forsaken its ancient channel, which may still be traced between the road and the bank; and which in early times ran through the plain that now separates Cairo from Boolak. Before reaching the palace, you pass the village of Shoobra, or, as it is called, Soobra el Makkáseh, to distinguish it from another town, fourteen miles lower down, Shoobra e' Shabéëh, where the direct road to Alexandria crosses the Damietta branch.

The gardens of Shoobra, though formal, are pretty, and the scent of roses, with the gay appearance of flowers, is an agreeable novelty in Egypt. The walks radiate from centres

* M. Pauckoucke says, the slope of the Nile from Cairo to the sea, in the good inundations, is 39 feet 7 inches in 59 leagues, or 9 inches in one league; in the low Nile 4 inches in a league.

to different parts of the gardens, some covered with trellis-work, most comfortable in hot weather. They are carefully kept by natives under the direction of Greek gardeners; but a great mistake has been made in cutting down the trees behind the great fountain-kiosk, which tended so much to keep it cool, and to mask the ugly gas-house that supplies its lamps.

There is no great variety of flowers; roses, geraniums, and a few other kinds are the most abundant. In one place I observed some *sont* trees (Acacia Nilotica), of unusual height, not less than 40 or 45 feet high. The great fountain is the great *lion* of the garden. In the centre is an open space with an immense marble basin containing water, about 4 feet deep, surrounded by marble balustrades. These, as well as the columns and mouldings, are from Carrara, the work of Italians, who have indulged their fancies by carving fish and various strange things among the ornamental details. You walk round it under a covered corridor, with kiosks projecting into the water; and at each of the four corners of the building is a room with diwans, fitted up partly in the Turkish, partly in the European style.

At the other side of the garden, near the palace, is another kiosk, called e'Gebel, "the hill," to which you ascend by flights of steps on two sides, and which forms a pretty summer-house, rising as it does above a series of terraces planted with flowers, and commanding a view over the whole garden, the Nile, and the hills in the distance. It consists of one room paved with Oriental alabaster, having a fountain in the centre.

The palace itself has nothing to recommend it, but the view from the windows. The aviary is neat, surrounded by Ionic columns of wood, but it is not overstocked with birds, and in the cages outside one is surprised to see a *rakham* and a *nisr*, the two vultures of Egypt, which are too common to merit their imprisonment. Near this are some weeping willows, whose bright green is very agreeable in this hot climate, where they thrive remarkably well.

Outside the gardens are the stables of the Pasha, where there are seldom any horses worth looking at; and the curiosity of strangers is expected not to go beyond an elephant, a giraffe, and some gazelles kept in the adjoining yard.

HORSES.

The horses of Egypt are not an Arab breed, nor have they the points most people expect to meet with in the East. They are a race peculiar to the country, which, though not possessing the characteristics of the thoroughbred Arab and English horse, is not deficient in some essential recommendations. They are low, usually about 14 to 14½ hands, with small heads, fine crests (but short neck), strong shoulders, good barrel, and well ribbed up, hind quarters clumsy, and legs heavy, with short pasterns. They are very docile and good-tempered, bear heat admirably, being accustomed to be tethered out all day in the sun, and live hardily. Their food is barley, and they are only watered once a day, about 3 P. M. Once every year they are turned out to clover, without which they suffer from an eruption of the skin, or some other disease. Their paces are the walk and gallop, being never taught to trot; but an ambling pace is sometimes given them, by tying the legs together, which is so great a recommendation in a horse or mule, that they often sell for double the sum of those with ordinary paces. A horse thus trained is called Rahwán. The Egyptian horses are not good leapers, and are unable to gallop for a long distance; so that they would be of very little use in hunting, if such an amusement existed in Egypt; but for a short distance their gallop is quick and strong, and being very manageable, their rapidity of movement is very available in playing the *gereet*, or throwing the lance.* This graceful and manly exercise is now seldom seen, and will soon be mentioned among by-gone pastimes, like tilting and archery.

Horses sell at Cairo from about 700 to 2,000 piastres; in Upper Egypt, as low as 300 and 400; and mules and *rahwáns* fetch the same prices. Asses are also sold, when of unusual size, at from 500 to 1500 piastres, and a common *hack* donkey from 10 to 500. Asses are very convenient in Cairo for passing through the crowded streets; the Christians seldom use any other animals, partly from convenience, partly from old habit, not having been allowed before Mohammed Ali's time to ride a horse; and the Copts are in possession of

* See Burckhardt's Bedouins, p. 251.

the best breed. Mules and *rahwáns* are thought more convenient than horses for the city, and are always used by old men, shekhs of the religion, and inactive people, who like to ride without tiring themselves; and as no one walks, it is an object to every one to be provided with a mode of conveyance best suited to his taste.

THE PYRAMIDS.

The principal requisites in a visit to the pyramids are a stock of provisions, some *goollehs* or water-bottles, a supply of candles, a lanthorn, mats, and carpet; and, if the traveller intends passing the night there, a mattrass and bedding, and a broom for sweeping out the tomb, where he is to take up his abode. A fly-flap is also necessary, and, in hot weather, a mosquito curtain. If he wishes to visit the rooms discovered by Colonel Howard Vyse over the king's chamber, he must take a rope-ladder, or a wooden ladder in short pieces, to enable it to pass into the upper passage.

Chairs and tables are provided by the shekh who lives there; whom he will find civil and obliging. Most strangers complain of the torment of the people of the village, who collect about him like a swarm of flies, forcing their troublesome services upon him, to his great discomfort and inconvenience. In order to avoid this, on arriving at the flight of steps, leading to the enclosure before the tombs, he had better call for the shekh, and request him to appoint three or four guides, who will act as guards at night, and attend him during his stay, to the entire exclusion of every other person. On leaving the pyramids, he may pay them at the rate of about 5 piastres a day, for three or four days, if they have had much trouble in assisting him into the upper chambers of the pyramid; the shekh himself receiving about the same for the use of his tables and chairs. Nothing, on any account, should be given them *when in* the pyramids, and all attempts at exaction should be firmly resisted.

The time occupied in going to the pyramids depends on the season of the year. When the lands are free from water, the road is direct from Geezeh, a distance of about five miles; but, during the inundation, it follows the *gisr*, or dyke, and

is a great *détour*, being double that distance. It then passes by the village of Shebramént, which is half-way between the pyramids and those of Sakkára, and then turns northwards by the *Háger*, or edge of the desert. There is no necessity to sleep at the pyramids, in taking a rapid view of them and the tombs in the vicinity, especially when the road is open direct from Geezeh: indeed, in the other case, it is not absolutely required, though it will be necessary then to start very early in the morning. Some have even visited the pyramids of Geezeh, those of Sakkára, and the colossus of Mitrahenny, and have returned to Cairo the same day; but this is a long day's work at any season. The most comfortable plan is to sleep at the pyramids, and go over to Sakkára next day, returning to Cairo that evening. A visit to the ruined pyramid of Abooroäsh will require another day; but this, though interesting to those who have the time to spare, would not repay the generality of travellers for the journey.

If the traveller intends visiting the pyramids on his way up the Nile, he may ride over from Geezeh, and send his boat to wait for him at Bedresháyn; where he may join it, after seeing Sakkára, and the remains of Memphis, at Mitrahenny. In coming down the river, he may stop at Bedresháyn, and send it on to Geezeh, provided he has seen the quarries of Māsarah in going up the Nile.

Geezeh itself presents nothing worth notice. Its Coptic name was ΠΙΘΡCΙΟΙ.[1] It is now a mere village, with a few cafés, ruined bazáars, and the wrecks of houses, once the summer retreats of the Memlooks and Cairenes. It the time of the Memlooks it was fortified, and formed, with the Isle of Roda, a line of defences which commanded or protected the approach to the capital. Leo Africanus calls it a city, beautified by the palaces of the Memlooks, who there sought retirement from the bustle of Cairo, and frequented by numerous merchants and artisans. It was also the great market for sheep, brought, as he says, from the mountains of Barca; whose owners, the Arabs, fearing to cross the river, sold their stock there to the agents from the city. The mosks and beautiful buildings by the river's side are no longer to be seen at Geezeh; and the traveller, as he leaves his boat, wanders amidst uneven heaps of rubbish, and the ill-defined

limits of potters' yards, till he issues from a breach in the crumbling Memlook walls into the open plain. On passing some of the villages on the way, a picturesque view of the pyramids may here and there engage the eye or the pencil of an artist.

The pyramids have been frequently mentioned by ancient and modern writers; but the statements of the former, respecting their founders, are far from satisfactory, and no conjectures seem to explain the object for which they were erected. According to Herodotus*, the founder of the great pyramid, called by him Cheops, was a prince whose crimes and tyranny rendered his name odious even to posterity. "He closed all the temples, and forbade the Egyptians to perform sacrifices: after which he made them all work for him. Some were employed in the quarries of the Arabian hills, to cut stones, to drag them to the river, and to put them into boats, others being stationed on the opposite shore to receive them, and drag them to the Libyan hills; and the 100,000 men thus occupied were relieved by an equal number every three months. Of the time," he adds, "passed in this arduous undertaking, ten years were taken up with the construction of the causeway for the transport of the stones, — a work scarcely less wonderful in my opinion than the pyramid itself; for it has 5 stades in length, 10 orgyes in breadth, and 8 in height, in the highest part, and is constructed of polished stones sculptured with the figures of animals. These ten years were occupied exclusively in the causeway, independently of the time spent in levelling the hill on which the pyramids stand, and in making the subterranean chambers intended for his tomb, in an island formed by the waters of the Nile which he conducted thither by a canal. The building of the pyramid itself occupied twenty years. It is square, each face measuring 8 plethra in length, and the same in height. The greater part is of polished stones, most carefully put together, no one of which is less than 30 feet long. †

* Herodot. 3. 16.

† He means no doubt the outer tier; but this may be doubted. The inner stones are much less. Shaw gives them from 5 to 30 feet in length and from 3 to 4 in height. Colonel Howard Vyse gives their height from 2 feet 2 inches to 4 feet 10 inches.

"This pyramid was built in steps, and as the work proceeded, the stones were raised from the ground by means of machines made of short pieces of wood. When a block had been brought to the first tier, it was placed in a machine there, and so on from tier to tier by a succession of similar machines, there being as many machines as tiers of stone; or perhaps one served for the purpose, being moved from tier to tier as each stone was taken up. I mention this, because I have heard both stated. When completed in this manner, they proceeded to smooth down the pyramid, beginning from the top, and thence downwards to the lowest tier. On the exterior was engraved in Egyptian characters the sum expended in supplying the workmen with *raphanus**, onions, and garlic; and he who interpreted the inscription, told me, as I remember well, that it amounted to 1600 talents.† If that be true, how much must have been spent on the *iron* tools, the food, and clothing of the workmen, employing, as they did, all the time above mentioned, without counting that occupied in cutting and transporting the stones, and making the subterraneous chambers, which must have been considerable."

The historian then mentions a ridiculous story about the daughter of the king, to whom he attributes the construction of the central pyramid of the three, standing to the E. of that of Cheops, each side of which was 1½ plethrum in length.

"Cheops," he continues, "having reigned fifty years, died, and was succeeded by his brother Cephren‡, who followed the example of his predecessor. Among other monuments he also built a pyramid, but much less in size than that of Cheops. I measured them both. It has neither underground chambers, nor any canal flowing into it from the Nile, like the other; where the tomb of its founder is placed in an island, surrounded by water. The lowest tier of this pyramid is of Æthiopian stone of various colours (granite). It is 40 feet smaller than its neighbour.§ Both are built on

* Raphanus sativus *var*. edulis of Linnæus, the *figl* of the Arabs.

† Equal to 200,000*l*.

‡ It is remarkable that the name Sen-Suphis, by which he was also known, means "brother of Suphis." Suphis and Cheops are two Greek forms of the same Egyptian name Shofo.

§ This is Larcher's translation. The passage is very obscure. For the difference of the two, see below, p. 340. 345.

the same hill, which is about 100 feet high. The same priests informed me that Cephren reigned fifty-six years, so that the Egyptians were overwhelmed for 106 years with every kind of oppression, and the temples continued to be closed during the whole time. Indeed they have such an aversion for the memory of these two princes, that they will not even mention their names, and for this reason they call the pyramids after the shepherd Philitis, who at the time of their erection used to feed his flocks near this spot."

"After Cephren, Mycerinus, the son of Cheops, according to the statement of the priests, ascended the throne. He also built a pyramid, much less than his father's, being 20 feet* smaller. It is square: each of its sides is 3 plethra long; and it is made half way up of Ethiopian (granite) stone. Disapproving of the conduct of his father, he ordered the temples to be opened, and permitted the people, who had been oppressed by a long series of cruelties, to return to their work, and their religious duties; and administering justice with great equity, he was looked upon by the Egyptians as superior to all the kings who had ever ruled the country."

Mycerinus, after having treated his people with humanity, seems to have been treated by the gods with much unkindness, according to the account of the historian, who takes occasion to relate an absurd story of his daughter, which, like others of the same kind, was probably a production of the Greek quarter of those days, where idle tales and a love of the marvellous seem to have been as prevalent, as in the Frank quarter at the present time. After this, he assigns the cow at Saïs (which, according to his own showing, was connected with the mysteries of Isis and Osiris) to the daughter of Mycerinus; but another Greek tale, attributing the erection of the third pyramid to Rhodopis, he very properly rejects.† "There are some Greeks," he says, "who ascribe it to the courtesan Rhodopis; but they are in error, and do not appear to know who she was, or surely they would not have attributed to her the building of a pyramid, which must have cost thousands and thousands of talents.‡

* This is evidently an error. See below, on the second pyramid, p. 345.
† Herodot. 2. 134.
‡ Literally "Thousands innumerable."

Besides, Rhodopis did not live in the time of Mycerinus but of Amasis, many years after the kings who built these monuments. She was from Thrace, the slave of Iadmon, the son of Hephæstopolis, a Samian, the fellow-slave of Æsop, the fabulist.... Rhodopis was brought to Egypt by Xanthus of Samos, and was ransomed at a large price by Charaxus of Mitylene, the son of Scamandronymus, and brother of the poetess Sappho. Having been restored to liberty, she remained in Egypt; and being very beautiful she amassed a large fortune, for a person in her condition, though not sufficient to build such a pyramid. Indeed, as every one may at this day see what the tenth part of her wealth was, it is very useless attributing to her great riches; for Rhodopis, wishing to leave a memorial of herself in Greece, thought of a novel kind of offering that had occurred to no one else, which she dedicated to the temple of Delphi. It consisted of numerous iron spits for roasting oxen, the cost of which was just equal to the tenth of her property; and these being sent to Delphi were put up behind the altar dedicated by the Chians, opposite the sanctuary, where they now lie."

Diodorus says*, that "Chembis (or Chemmis), a Memphite, who reigned fifty years, built the largest of the three pyramids, which are reckoned among the seven wonders of the world. They stand on the Libyan side (of the Nile), distant from Memphis 120 stadia, and 45 from the river. They strike every beholder with wonder, both from their size and the skill of their workmanship. For every side of the largest, at the base, is 7 plethra in length, and more than 6 in height. Decreasing in size towards the summit, it there measures 6 cubits (9 feet). The whole is of solid stone, made with prodigious labour, and in the most durable manner, having lasted to our time, a period not less than 1000 years, or, as some say, upwards of 3400; the stones still preserving their original position, and the whole structure being uninjured. The stone is said to have been brought from Arabia†, a considerable distance, and the building made by means of mounds (inclined planes), machines not having yet been in-

* Diodor. l. 63.

† That is, from the hills of the Arabian or eastern side of the Nile.

vented.* What is most surprising is, that though these structures are of such great antiquity, and all the surrounding ground is of so sandy a nature †, there is no trace of a mound, nor vestige of the chippings of the stone‡: so that the whole seems as if placed on the surrounding sand by the aid of some deity, rather than by the sole and gradual operations of man. Some of the Egyptians try to make wonderful stories about them, saying that the mounds (inclined planes) were made of salt and nitre, which, by directing the water of the river upon them, were afterwards dissolved without human aid, when the work was completed. This cannot be true: but the same number of hands that raised the mounds removed the whole to the original place whence they were brought. For it is reported that 360,000 men were employed in this work, and the time occupied in finishing the whole was scarcely less than twenty years.

"On the death of this king, his brother Cephren succeeded to the throne, and reigned fifty-six years. Some say he was his son, by name Chabryïs, and not his brother. All, however, agree that on his accession, wishing to emulate his predecessor, he built the second pyramid, similar to the other in its style of building, but far inferior in size, each face being only one stade in length at its base. On the larger one is inscribed the sum spent in herbs and esculent roots for the workmen, amounting to upwards of 1600 talents. The smaller one has no inscription, but on one side steps are cut to ascend it.§ Of the two kings who raised these monuments for themselves, neither one nor the other was destined to be buried therein. The people, who had endured so much fatigue in building them, and had been oppressed by their cruelty and violence, threatened to drag their bodies from their tombs, and tear them to pieces; so that these princes at their death ordered their friends to bury them privately in some other secret place.

"After them came Mycerinus, or, as some call him, Meche-

* This I have shown to be incorrect.

† This is not the case, as they stand on the rock.

‡ Having been brought ready cut from the quarry.

§ This must refer to the small holes cut here and there in the casing, by which the people of Busiris scrambled up, as the Arabs do at the present day.

rinus, the son of the founder of the great pyramid. He built the third, but died previous to its completion. Each side was made three plethra long at the base, with (a casing of) black stone, similar to that called Thebaïc, as far as the fifteenth tier; the rest being completed with stone of the same quality as the other pyramids. Though inferior in size to the others, it is superior in its style of building, and the quality of the stone. On the north side is inscribed the name of its founder, Mycerinus. This king, avoiding the cruelty of his predecessors, exercised great benevolence towards his subjects, and courted their good will by his justice. . . . .

"There are also three other pyramids; each side of which measures two plethra* In their style of building they are similar to the preceding; and differ only in their dimensions: and they are stated to have been built by the above-mentioned kings as sepulchres for their queens. There is no doubt that the pyramids surpass all other monuments in Egypt; and the architects are thought to deserve more credit than the kings at whose expense they were made. . . . . But neither the natives, nor writers, are agreed respecting the names of their founders; some attributing them to the above-named, others to different princes; the largest, for instance, to Armæus, the second to Amasis, the third to Inaron†, or, as some pretend, to the courtesan Rhodopis."

Strabo, in describing the pyramids, says, "Forty stadia from the city (of Memphis) is a brow of hills on which many pyramids stand, the sepulchres of kings. Three of them are remarkable, and two are reckoned among the wonders of the world. They are both a stadium‡ in height, of a square figure, and their height is little more than the breadth of the sides; but one is rather larger than the other. Near the centre of the sides is a stone which can be taken out, from which a passage leads to the tomb. The two (large pyramids) are near each other on the same plain; and at some distance on a more elevated part of the hill is the third, smaller than the other two, but built in a more costly manner. From the base to about the middle, it is of black

* A plethrum was 100 feet.
† Or Inarus. See below, p. 350. note.
‡ About 600 English feet.

stone, of which they make mortars, brought from the mountains of Æthiopia; and this being hard and difficult to work rendered its construction more expensive. It is said to be the tomb of a courtesan, built by her lovers, whom Sappho the poetess calls Doricha, the friend of her brother Charaxus, at the time that he traded in wine to Naucratis. Others call her Rhodope, and relate a story that when she was bathing, an eagle carried off one of her sandals, and having flown with it to Memphis, let it fall into the lap of the king; as he sat in judgment. Struck by this singular occurrence, and the beauty of the sandal, the king sent to every part of the country to inquire for its owner; and having found her at Naucratis, he made her his queen*, and buried her at her death in this sepulchre." This Cinderella tale was probably an invention of the Greek quarter, after the time of Herodotus.

The geographer then mentions the fragments of stone resembling lentils and barley (which he thinks very likely to be remains of the workmen's food), and the quarries of the Trojan mountain, whence the stones were brought to build the pyramids. Close to these quarries and to the river, he adds, was "a village called Troja, the ancient abode of the Trojan captives brought to Egypt by Menelaus, who settled there."†

Pliny's‡ account of the pyramids§ represents them to be "an idle and silly display of royal wealth. For some state the reason of their erection to have been either to deprive successors or ambitious competitors of the money, or to prevent the people becoming idle. Nor was this vanity confined to one person, and the traces of many begun and left unfinished may still be seen. There is one in the Arsinoïte nome, two more in the Memphitic, not far from the Labyrinth, . . . the same number where the Lake Mœris was‖,

* Ælian supposes Psamaticus to be this king, but Herodotus shows that Rhodopis was a contemporary of Amasis. Æl. Hist. Var. 13. 33.

† Strabo, 17. p. 556.

‡ Plin. 36. 12.

§ He mentions them again in speaking of the Pantheon made by Agrippa in honour of Jupiter Ultor, and other great works at Rome. Plin. 36. 15.

‖ This greatly confirms the truth of M. Linant's discovery of its position; for if Pliny was justified in saying "*fuit*," it had ceased to exist in his time, and was not therefore the modern lake, or Birket el Korn. But was Pliny right in this? See below, on the Fyoóm, Sect. VI.

this being a large canal. These Egypt reckons among her wonders, the summits of which are represented towering (above the water's surface).* Three others, which have filled the whole world with their renown, are seen from a great distance by those who navigate the river. They stand on the barren rocky eminence on the African shore, between the city of Memphis and what is called the Delta, less than four miles from the Nile, and six from Memphis, close to a village called Busiris, where the people live who are in the habit of climbing up them. Before them is the Sphinx, even more wonderful, and having the appearance of a local deity of the neighbouring people. They suppose King Amasis was buried within it, and that the whole was brought to the place where it now stands, though in reality it is cut out of the natural rock, and worked smooth.† The circumference of the monster's head is 102 feet across the forehead, its length is 143, and its height from the belly to the highest point of the head 62 feet.

"The largest pyramid is built of stones from the Arabian quarries‡; 366,000 men are said to have been employed for 20 years in its construction; and the three were all made in 68 years and 4 months. Those who have written about them are Herodotus, Euhemerus, Duris of Samos, Aristagoras, Dionysius, Artemidorus, Alexander Polyhistor, Butorides, Antisthenes, Demetrius, Demoteles, Apion; and yet none of them shows satisfactorily by whom they were built; a proper reward to the authors of such vanity, that their names should be buried in oblivion.

"Some have affirmed that 1800 talents were spent in raphanus roots§, garlic, and onions. The largest covers a space of 8 acres (jugera), with four faces of equal size from corner to corner, and each measuring 883 feet‖; the breadth at the summit being 25 feet.¶ The faces of the other pyramid

* See Herodotus, of the Pyramids in the lake Mœris. He says they were 50 orgyes (fathoms), above, and the same below the water (2. 149.).

† The learned Larcher is wrong in applying this to the casing of the pyramid: (Tom. ii. note 438. p. 445).

‡ That is, from the hills of the Arabian or Eastern side of the Nile.

§ The *figl* so commonly eaten now in Egypt by the poorer classes, as I have elsewhere stated, is the Raphanus sativus *var.* edulis of Linnæus.

‖ Another reading gives 783.

¶ According to another reading, 17 feet.

measure each 737 feet from the four corners. The third is less than the other two, but much more elegant, being of Ethiopian stone*, and measures 363 feet between the corners.

"No vestiges of houses remain near them, but merely pure sand on every side, with something like lentils†, common in the greater part of Africa. The principal question is, how the blocks were carried up to such a height? For some suppose that mounds, composed of nitre and salt, were gradually formed as the work advanced, and were afterwards dissolved by the water of the river, as soon as it was finished; others, that bridges were made of mud bricks, which, when the work was completed, were used to build private houses; since the Nile, being on a lower level, could not be brought to the spot. Within the great pyramid is a well 86 cubits (129 feet) deep, by which they suppose the river was admitted.

"Thales of Miletus discovered‡ a mode of taking the altitude of these and all similar bodies, by the length of their shadow at the hour when it is equal to their height.

"Such are the wonders of the pyramids; and, last of all, lest any one should marvel at them as the work of kings, the smallest, and at the same time the most commended, was built by the courtesan Rhodope, the fellow-slave of Æsop the fabulist; and surely it is a greater wonder how she could have obtained such great riches." This last is, however, fully disproved by Herodotus.

The first thing the traveller generally does, on arriving at the pyramids, is to ascend that of Cheops. The ascent is by no means difficult, though fatiguing to some unaccustomed to climbing, from the height of the stones, while others ascend with the greatest ease; and I have known one, an officer of the Cyclops, reach the top in eight minutes. Ladies, who are often dragged up, rather than assisted, by the Arabs, will find a great advantage in having a couple of steps, or a footstool, to be carried by the Arabs, and put down where the stones are high; and this would be not less useful in de-

* Granite. Strabo and Diodorus say black stone. See below, on the third pyramid.

† The Nummulite rock. See p. 327. and below, p. 362.

‡ This discovery, made by a pupil in the country, where he went to study science, may well be doubted.

scending, than in going up, the pyramid. The easiest side to ascend is the east. On the summit is a space about 32 feet square, the stones having been thrown down, at the time that the casing and the outer tiers were removed by the caliphs, to serve for the construction of mosks and other buildings at Cairo. The mania for writing names is abundantly manifested in the number inscribed on the top of this monument, and scarcely less at the entrance of the passage below, which, as in all the pyramids, is on the north side. The view from the summit is extensive, and, during the inundation, peculiarly interesting, and characteristic of Egypt. The canals winding through the plain, or its large expanse of water when the Nile is at its highest, and the minarets of Cairo, the citadel, and the range of the Mukuttum hills in the distance, with the quarries of Māsarah, whence so many of the blocks used for building the pyramids were taken, are interesting features in this peculiar landscape; and the refreshing appearance of the plain, whether covered with water or with its green vegetation, are striking contrasts to the barren desert to the westward. To the southward are the pyramids of Abooseer, Sakkára, and Dashoor; to the northward, the heights of Abooroásh; and a little to the east of north, are the two stone bridges built by the Arab kings of Egypt, which probably served for the transport of the stones from the pyramids to Cairo.

The masonry over the entrance of the great pyramid is very striking: two large blocks resting against each other form a sort of pointed arch, and serve to take off the superincumbent weight from the roof of the passage. The position of the stones in the body of the pyramid is horizontal; and not, as in the false pyramid, with a dip towards the centre at right angles with its exterior face; but at the entrance, they follow the inclination of the passage, which is an angle of 27°, or, as Colonel Howard Vyse gives it, 26° 41′.

On going down the passage, at about 100 feet from its mouth, you perceive the end of a granite block, which closes the upper passage, and which was once carefully concealed by a triangular piece of stone fitting into the roof of the lower passage, and secured in that position by a cramp on either side. This stone has been removed, and the end of the

granite it once covered is now exposed. But the granite, closing the upper passage, remains in its original place; and in order to avoid and pass above it, you turn to the right by a forced passage, and after climbing a few rough steps, you come to its upper extremity, and ascend to the great gallery; on entering which to the right you perceive the entrance to the well, which served as another communication with the lower passage. The angle of the upper passage is the same as that of the lower one, and both have the same direction, which is due south; but one runs down to a subterranean room, the other up to the entrance of the great gallery, where a horizontal passage leads to what is called the queen's chamber.

This is generally visited before ascending the great gallery. It is a small chamber, with a roof formed of blocks of stone resting against each other, as over the entrance of the pyramid; and on the east side, a short way from the door, is a sort of niche or recess, built with stones projecting one beyond the other, like those of the great gallery. The object for which it was intended, is not easily explained. The Arabs, in hopes of finding treasure, have broken through the stones for some distance; but I should suggest that their researches should rather have been in the floor below it; and I think, that if the pit where the king's body was deposited, does exist in any one of these rooms, it should be looked for *beneath this niche.* And it is worthy of remark that this, and not what is called the king's chamber, stands in the centre, or below the apex, of the pyramid. The stones in this chamber are admirably fitted together, so that the joints can scarcely be traced; and an incrustation of salt has tended still more to give its walls the appearance of having been hewn in the solid rock, which, however, on close inspection proves not to be the case. You here stand 72 feet above the level of the ground, 408 feet below the original summit, and 71 feet below the floor of the king's chamber. Returning to the great gallery, you continue to ascend at the same angle of 26° 41′, and then enter a horizontal passage, once closed by four portcullises of granite, sliding in grooves of the same kind of stone, which concealed and stopped the entrance to that chamber.

It is the principal apartment in the pyramid, its dimensions being 34 feet long, 17 feet 7 inches broad, and 19 feet 2 inches high.* The roof is flat, and formed of single blocks of granite resting on the side walls, which are built of the same materials. Towards the upper end is a sarcophagus of the same kind of red granite, 3 feet 1 inch in height, 7 feet 4 inches long, by 3 feet broad, which is only 3 inches less† in width than the door by which it was admitted, having been probably introduced by means of the screw. On being struck it emits a very fine sound, resembling a deep-toned bell; but the depredations of travellers, if continued for a few more years, will end in reducing it to a mere fragment, and give us reason to regret the senseless destruction of this monument, while they justify a remark made by Mohammed Ali, that Europeans might do well to remember, when censuring the ignorance of the Turks in destroying so many relics of antiquity, that they themselves contribute not a little to their deterioration, and set a bad example to those of whom they complain. The sarcophagus is entirely destitute of hieroglyphics and every kind of sculpture; which is the more singular, as it is the very place of all others where we might expect to find them. And this has been used as an argument in favour of the assumption, that hieroglyphics were not known at the time the pyramids were erected. But the authority of Herodotus, who saw an inscription on the face of the great pyramid, the assertion of Abd-el-Azéez, who mentions the same thing, and the sculptures of the tombs in the vicinity bearing the name of Cheops, Suphis, or Shofo, by whom it was erected, as well as the probability that people so far advanced in the science of architecture could not be without a written language, suffice to disprove this conjecture; and the discoveries of Colonel Howard Vyse, who found hieroglyphics containing the king's name on the stones of the upper chambers, have satisfactorily set the question at rest, and proved their use at the period of its erection.

* Colonel Howard Vyse gives 34 ft. 3 in., 17 ft. 1 in., and 19 ft. 1 in.

† Colonel Howard Vyse makes it 3 feet 3 inches broad, 3 feet 5 inches high, and 7 feet 6½ inches long. I have no doubt that his measurements are more accurate than my own.

The inscription mentioned by Herodotus on the front of the pyramid is said to have contained an account of the expenses incurred in feeding the workmen; according to the explanation given by the interpreter who accompanied him. From the manner in which he speaks of it, we might suppose the inscription to have been in Hieratic or Enchorial. But the latter was then unknown, and the Hieratic was not used on monuments; and though he seems to use the expression "figures of animals" to indicate hieroglyphics, we may conclude the inscription on the pyramid to have been in the same character. With regard to the stones mentioned by some modern writers in the walls of the adjacent tombs, it is certain that they were not taken, as they suppose, from the pyramids. Nor are those buildings anterior in date to the great pyramid, since their position is evidently regulated by the direction of that monument. In the hieroglyphic inscriptions of the tombs, the names of kings are of very great antiquity, long before the accession of the 16th dynasty; and we even find that of Suphis, or Cheops, the founder of the great pyramid, which, as well as their general style, proves the early date of hieroglyphics, and of their common use at that period. There is a difference between the name we have always ascribed to Suphis, and that found in the great pyramid; but it may be observed that the latter was painted on the stones before they were built into the walls, probably while in the quarry; so that it is *possible* that this king was a predecessor of the founder of the pyramid.

In the side walls of the king's chamber are small holes, or tubes, the use of which perplexed every one until ascertained by the valuable researches of the same person, to whose perseverance we are so greatly indebted; and it was left for Colonel Howard Vyse to ascertain their real use, as tubes to conduct air into the interior of the pyramid. Over the king's chamber is another room, or rather entresol, which, like those above it, was evidently intended to protect the roof of that chamber from the pressure of the mass of masonry above. This was discovered by Mr. Davidson, English consul at Algiers, who accompanied Mr. Wortley

Montague to Egypt in 1763, and has therefore received his name. The ascent to it was by means of small holes cut into the wall at the S. E. corner of the great gallery, at the top of which was the entrance of a narrow passage leading into it. This room is not more than 3 feet 6 inches high; and the floor, which is the upper side of the stones forming the roof of the chamber below, is very uneven. Its roof also consists of granite blocks, like that of the king's chamber, and serves as the floor of another entresol; above which are three other similar low rooms, the uppermost of which, called after Colonel Campbell, has a pointed roof, made of blocks placed against each other, like those of the queen's chamber, and over the entrance of the pyramid.

These four upper entresols were discovered by Colonel Howard Vyse, and received from him the names of Wellington's, Nelson's, Lady Arbuthnot's, and Campbell's chambers.

On the stones were found some hieroglyphics, painted in red ochre, containing the names of the king above mentioned, which were evidently written upon them before the blocks were put into their present places, as some are turned upside down, and others are partly covered by the adjacent stones. Many of them may still be traced; though the admission of air, and, above all, the rage for writing names, which is here done with the smoke of candles, will soon cause them to disappear. The number of visitors, however, to these chambers is likely now to be very limited, as the wooden steps at the end of the gallery are beginning to decay, and one or two have been taken away; and indeed the ascent to the upper ones is by no means easy without a ladder.

It seems singular that while the roofs of these chambers are smooth and even, the floors are left rough; and in some, the inequalities of the stones are of several feet, plainly showing them not to have been intended for any use beyond that of relieving the king's chamber from the superincumbent weight. Towards the ends of the blocks in the floor of the uppermost room are small square holes, the use of which it is difficult to determine. They are probably connected with their transport from the quarry, or their elevation to their present position.

At the bottom of the great gallery, on the W. side, is a passage partly vertical, partly slanting and irregular, generally

called "the well," which is said to be now closed. It connects the gallery with the lower passage; and in descending it some years ago, I observed that the rock rose to the height of about 72 feet* above the level of the ground, showing that the pyramid was built over a small hill, which may be called the nucleus of the fabric. The well is nearly 200 feet deep, which is the distance between the two passages, the point where it enters the lower one being 91 feet below the level of the pyramid's base. It was by this well that the workmen descended, after they had closed the lower end of the upper passage with the block of granite before mentioned. And having reached the lower passage, they followed it upwards to the mouth of the pyramid, which they stopped in the same manner; and it is to this last that Strabo alludes, when he says it was closed by a stone fitted into the mouth of the passage. The lower passage is a continuation of the one by which you entered, and left on ascending near the granite block; on returning to which point from the great gallery, you continue the descent by the lower passage for 225 feet (or from the present entrance of the pyramid 306 feet), and then reach the mouth of the well, from which to the lower chamber is 53 feet more, nearly half at the same angle, and the rest on a level. When in this chamber you are 105 feet below the base of the pyramid, and about the same level as the plain under the rock on which it stands.

This chamber was left unfinished, and on the W. side are several projecting pieces of the rock cut into irregular shapes. In the wall, opposite the entrance, is a small unfinished passage, extending 52 feet in a southerly direction, leading to no room; and in the floor between this and the entrance is a pit placed diagonally with regard to the walls, which was excavated by Colonel Howard Vyse to the depth of 36 feet, without leading to any result. Nor were his endeavours to find the canal mentioned by Herodotus rewarded with success: Indeed, I doubt exceedingly the truth of his assertion respecting the introduction of the waters of the Nile, which, in the days of Suphis or Cheops, must have been on a much lower level than at the present time.

* Colonel Howard Vyse only gives 22 feet.

On the N. wall of the great gallery I observed the names of Aibek, Baybérs, and Sultan Mohammed, which were either written by visitors during those reigns, or by some one who wished to deceive future travellers. Aibek was the first king of the Bahárite dynasty of Memlooks. He reigned in 1250, and Baybers in 1260; and as the word Saeed follows the name of Mohammed, we may suppose him to be the son and successor of Baybers. He died in 1279. If really written during those reigns, they would prove that the pyramid was open at that period; which is by no means improbable, since these monuments served during a long period as quarries for the erection of mosks and other buildings at Cairo; and it is generally believed that it remained open after the reign of the Caliph Mamoon.* It is said to have been first opened by that prince about the year 820 A. D.; and the long forced passage to the west, below the level of the present entrance, is supposed to have been made at that time. It is evident from this that the pyramid was then closed, and so carefully, that the stone could not be discovered which stopped the entrance; and in order more effectually to deceive those who should attempt to violate the tomb, the passage was placed 23 feet from the centre, being 401 feet from the western, and 355 from the eastern face, measuring from the middle of the passage, along the base of the pyramid; each of whose sides, when entire with the casing, was 756 feet.†

The object of the Caliph was the discovery of treasure. Tradition, or the accounts of ancient writers, with whose works the Arabs at that period had become acquainted, had informed them of the existence of chambers and a closed passage, and the engineers of the day were required to discover the entrance, and open the pyramid.

They commenced, as was natural enough, and as the Egyptians foresaw, in the centre of the face, and forced their way through the solid masonry. The labour must have been excessive. But when they had penetrated to the distance of about 8 feet, the sound or the falling of some stones accidentally disclosed the vicinity of the real passage, 15 feet to their left, by

* Not Maymoon, as he is sometimes called. This word signifies a "baboon."

† In a previous measurement I made it, without the casing, 732 feet.

which they continued to the great gallery and the two chambers. As they returned, they cleared the real passage to its mouth, being more commodious, than the rough way they had forced, for the ingress and egress of the workmen.

Access was at length obtained to the place of the wished-for treasures; and great hopes were entertained, say the Arab historians, of finding a rich reward for their toil. But these hopes were doomed to end in disappointment. The pyramid was found to have been previously entered and rifled, and the Caliph was about to abandon his vain search, when the people began to evince their discontent and to censure his ill-placed avidity. To check their murmurs, he had recourse to artifice. He secretly ordered a large sum of money to be conveyed to, and buried in, the innermost part of the excavated passage; and the subsequent discovery of the supposed treasure, which was found to be about equal to what had been expended, satisfied the people; and the Caliph gratified his own curiosity at the expense of their labour, their money, and their unsuspecting credulity. Abd-el-Hôkm says, that a statue resembling a man was found in the sarcophagus, and in the statue (mummy case) was a body, with a breast-plate of gold and jewels, bearing characters written with a pen which no one understood. Others mention an emerald vase of beautiful workmanship. But the authority of Arab writers is not always to be relied on; and it may be doubted whether the body of the king was really deposited in the sarcophagus. Lord Munster found in the second pyramid the bones of an ox, which he brought with him to England; but from these no conclusion can be drawn, as they may have been taken into it after it was opened, either by men or wild beasts; neither of whom were aware how much they might puzzle future antiquaries, with speculations about the bones of Apis.

That both the pyramids had been opened before the time of the Arabs, is exceedingly probable, as we find the Egyptians themselves had in many instances plundered the tombs of Thebes; and the fact of its having been closed again is consistent with experience in other places. Belzoni's tomb had been rifled and re-closed, and the same is observed in many Theban tombs, when discovered by modern excavators.

The forced passage of the Caliph could be followed for a

great distance, from the point where the upper and lower passages join; but it is now filled with stones, brought, I believe, from the late excavations in the pyramid.

Pliny mentions a well in the great pyramid 86 cubits or 129 feet in depth, by which it was supposed that the water of the Nile was admitted; but this may only have been known to him by report, and does not prove that the pyramid was open in his time. The same remark applies to the stone, said by Strabo to close the mouth of the passage. With regard to the admission of the water of the Nile, mentioned by Herodotus, the much lower level of the river at once prevents the possibility of its having been introduced by a canal into the pyramid, the base of which is, even now, upwards of 100 feet above the surface of the highest inundation, and was more in the time of Herodotus, and still more again at the period of its erection. That a well in the pyramid might have been deep enough to reach the water is certain, but it could not rise to surround the lowest chambers, now seen at the bottom of the passage; and unless other chambers exist from 20 to 30 feet below the level of this one, the water could not have surrounded them, even were the Nile at its present level. Much less could it have done so in the time of Suphis. At all events, a canal from the Nile is out of the question, and quite unnecessary; as the Egyptians must have known, that by digging to a certain depth the water always oozes through the soil, and the clay that forms the base of the rocks*; and if they wished to form chambers surrounded by water, they had only to make them at a certain level, below the ground, to obtain this result. Pliny mentions the report of this canal; but though he says, very properly, that the Nile is lower than the pyramids, he does not express any opinion respecting the possibility of the water being admitted round the underground chamber. The well he speaks of is not what now bears that name, but probably the one in the chamber at the end of the lower passage; the former agreeing neither with the measurement he gives (which it exceeds by about 70 feet), nor with the object for which it was supposed

* Of the level of the water in the wells, compared with the Nile and the base of the pyramid, see much curious information in the Appendix of Colonel Howard Vyse's book, Appendix, vol. ii. p. 148.

to have been intended. The use of the present well, connecting the two passages, I have already mentioned.

In going into the pyramid, I need scarcely suggest the necessity of being provided with candles and a lanthorn; and for ascending to the upper chambers or *entresols*, a rope ladder is very useful, I may say, indispensable for most persons. I should also recommend a cloak, to put on in coming out, particularly in the evening, which is by no means a bad time for visiting the interior. It may be as well not to entrust it to the care of the Arabs, when not wanted within the pyramid, as they are not particularly clean.

I do not presume to explain the real object for which the pyramids were built, but feel persuaded that they served for tombs, and were also intended for astronomical purposes. For though it is in vain to look for the pole star in latitude 30°, at the bottom of a passage descending at an angle of 27°*, or to imagine that a *closed* passage, or a pyramid covered with a smooth inaccessible casing, were intended for an observatory, yet the form of the exterior might lead to many useful calculations. They stand exactly due north and south, and while the direction of the faces, east and west, might serve to fix the return of a certain period of the year, the shadow cast by the sun at the time of its coinciding with their slope, might be observed for a similar purpose.

The angle of the face was 52°, or, according to Colonel Howard Vyse's more minute measurement, 51° 50′. That the pyramids presented a smooth exterior surface generally, though perhaps not quite correctly called the casing, is very evident, not only from the portion that still remains on that of Cephren, but from the statements of ancient authors, and from one of the stones found on the spot by Colonel Vyse.

I have had occasion in a former work † to explain the meaning of the expression of Herodotus, εκποιειν, and have shown that they commenced the operation of finishing, or smoothing down, the exterior of the pyramid from the apex, as he describes; and I shall here repeat what I before

* Colonel Howard Vyse gives 26° 41′, which is no doubt the real angle of the passage.

† Hieroglyphical Extracts, p. 14.

said on the subject. "The meaning of the word ἐκποιεῖν, though so very simple, never struck me till I saw the false pyramid. Here some of the stones of the centre tier (for the construction differs from that of the pyramids of Geezeh) are left in their original rough projecting form, while others are *smoothed off*, by which means the shape and face of the pyramid becomes *made out*. Having built the pyramids in the form of steps, they cut away the projecting angles, and smoothed the face of them to a flat inclined surface, as they descended; the step immediately below serving as a resting-place, in lieu of scaffolding, on which the men worked; so that, in fact, the pyramids have *no casing*, any more than the pyramidal towers of the propylæa, or the walls of the temples, which were finished, or *made out*, in the same manner."

In Pliny's* time, both the pyramids seem still to have had this exterior tier of stones, which was probably not stripped off until the time of the caliphs; and according to the account of the Geographer, the people of the neighbouring village of Busiris were paid by strangers for climbing them, as the *fellahs* of *el Kafr* now are, for going over the smooth part of the second pyramid. Diodorus† also speaks of rude steps, cut on the side of that of Cephren, the whole, no doubt, being then covered with a smooth exterior; and if we may believe Abd-e' Lateef, the dilapidation of the pyramids took place at a late period.

The dimensions of the great pyramid have been variously stated at different times, by ancient and modern writers. According to my own observations,

It covered an area of about	571·536 square feet.
The length of each face when entire, was	756·0 feet by measurement.
Its perpendicular height when entire	480·9 — by calculation.
Its present base	732·0‡ — by measurement.
Present perpendicular height	460·9§ — by calculation.
Present area	535·824 square feet.

It has been said to cover the same space as Lincoln's Inn

* Plin. 36. 12. † Diodor. i. 64.

‡ Mr. Lane makes it 733, which, from his well-known accuracy, is very satisfactory to me.

§ I had calculated the height at 474 feet, and 502 with the casing. The angle of 51° 50′ given by Colonel Howard Vyse has enabled me to correct it.

Fields; which is not far from the truth, judging from a rough calculation of paces, by which I found the area of that place to contain about 550,000 square feet, the breadth being more one way than the other. The solid contents of the pyramid have been calculated at 85,000,000 cubic feet; and it has been computed that there is space enough in this mass of masonry for 3,700 rooms of the same size as the king's chamber, leaving the contents of every second chamber solid, by way of separation.* Colonel Howard Vyse gives the following measurements: —

	Feet.
Former base (of great pyramid)	764·0
Present base	746·0
Present height perpendicular	450·9
Present height inclined	568·3
Former height inclined	611·0
Perpendicular height by casing stones,	480·9
Angle of casing stones	50° 50′

	Acres.	Roods.	Poles.
Former extent of base	13	1	22
Present extent of base	12	3	3

I am far from pretending that my own measurements are more correct than the above, which have been taken with so much care, and by persons so capable of the task; but such is the difficulty of measuring the ill-defined exterior of the pyramid, that no two measurements agree, and, if taken along the ground, can seldom be depended on. I may therefore state the manner in which my measurements were taken, which appears to me the least liable to error; and leave others to decide on the spot respecting their accuracy. This was done by ascending to one of the tiers, near the entrance, and measuring in an uninterrupted line, from one end of the pyramid to the other, free from all accumulation of sand or other inequalities; and then, by letting fall an imaginary perpendicular to the ground, and adding the base of the small triangle at each corner (where the casing stone rested in the rock), the measurement of the whole side was determined.

For the heights I am indebted to the angle given by Colonel

* Quarterly Review, No. 38. p. 401. Colonel Howard Vyse says the space occupied by the chambers is $\frac{1}{1590}$ of the whole mass.

Vyse, which, with the half base, gives the altitude much more accurately than by any other measurement. The side, then, 378 (the half of 756), with the angle 51° 50′, requires a perpendicular of 480·9, and deducting 20 feet for the fallen apex, leaves 460·9 for the present height. The base of the apex, 32 feet, by a similar calculation gives about 20 for its perpendicular, and this deducted from the 480·9 is preferable to any other calculation of the present height. It is also evident by the same process, that with the base given by Colonel Vyse, the angle 51° 50′ would require the perpendicular height when entire to be 486 feet, and at present, without the apex of 20 feet, 466 feet.

We have seen, according to the statement of Herodotus, that 100,000 men were employed in the construction of this pyramid, and in cutting and transporting the stones from the Arabian mountain, who were relieved every three months by the same number; and besides the twenty years employed in erecting the pyramid itself, ten more were occupied in constructing the causeway, and a considerable time in making the subterraneous chambers, and in clearing and levelling the hill on which it stands. This last may also include the nucleus over which it is built. Herodotus says the whole time employed in building the two pyramids was 106 years, without stating how long the third took for its completion; but Pliny only gives 78 years and 4 months for the whole three. The number of men employed about the great pyramid he reckons at 360,000, which is 40,000 less than the calculation of the historian, whose 100,000 every three months require a total of 400,000 men. The number of years taken to complete this pyramid is stated by the Naturalist to have been 20; in which he agrees with Herodotus, if the time occupied in clearing the rock is not reckoned in that account; and it is reasonable to suppose that the pyramid of Cheops, and the works connected with it, occupied more time than that of his brother Cephren, who found the causeways both on the E. and W. sides of the Nile already made. The total of 78 years for the three, given by Pliny, therefore appears more consistent with probability, than the 106 for the two stated by Herodotus; 50 and 56 years being too much for two successive reigns, notwithstanding the long lives of many of the Egyptian kings.

It would be curious to know the means employed by the Egyptians for raising the stones, and the exact form of the machines mentioned by Herodotus: the admirable skill with which the passages and chambers are constructed show the advancement of that people in architectural knowledge, at the time of their erection, and we are not a little surprised to find Diodorus assert that machinery had not yet been invented.

The style of building in the second pyramid is inferior to that of the first, and the stones used in its construction were less carefully selected, though united with nearly the same kind of cement. The lowest tier of stones was of granite, but probably only the casing, as the expression of Herodotus*, like that applied by Pliny† to the third pyramid, does not require the granite to extend beyond the surface. That granite was employed for some portion at least of the outer part or casing of this pyramid, is sufficiently proved by the blocks that lie scattered about its base, among which I observed the corner stone. The stones used in the body of this, as well as all the other pyramids, have been brought partly from the nummulite rocks of the neighbouring hills, partly from the quarries of the "Arabian mountain," on the opposite side of the river; and the casing stones or outer layers were composed of blocks hewn from its compact strata.

This mountain is the Troici lapidis mons of Ptolemy and Strabo; and it is to it that Pliny alludes when he says, "the largest pyramid is formed of blocks hewn in the Arabian quarries."‡ The mountain is now called Gebel Māsarah, from a town below on the river; and the compound name, Toora-Māsarah, is sometimes applied to it §, from another village to the N., which, though bearing an Arabic name, signifying "a canal," has every appearance of having been corrupted from the ancient Troja, or Vicus Trojanus. From this the hill was called Troici lapidis mons.

* Herodot. 2. 127. "The first tier is of Æthiopian stone of various colours," which is granite of Syene, the "pyropœcilon" of Pliny.

† Plin. 36. 8.

‡ Ibid. 36. 12. See Herodot. 2. 8.

§ Some call the northern parts Gebel Toora, and the southern Gebel Māsarah.

The ascent of the second pyramid over the casing is difficult. In my first visit to these monuments in 1821, before the real meaning of Herodotus' statement occurred to me, I went up to the summit of it, in order to ascertain some thing relative to its commencement from the top; I need scarcely say without being repaid for the trouble. My ascent was on the W. face, which I either supposed to be the easiest, on looking at it from the ground, or probably from what I had heard before, being entirely alone when I went up. There is some difficulty in getting upon the projecting casing, which greatly overhangs the other part below it; and in descending over its smooth face, it requires a good head, as in looking down between your feet you see the plain below, while searching for a footing in the small holes cut here and there to serve as steps. The portion of the casing that remains extends about one quarter of the way from the present summit of the pyramid; and Colonel Vyse calculates it at from 130 to 150 feet, which I suppose to mean along the inclined face. On the top is a level space, the apex being broken away; and on one of the stones is an Arabic inscription, of which I regret I did not take a copy, though it probably contains little more than a record of the ascent of some one rather more venturesome than a Cairene. I mention this in case any of my readers should have an opportunity of copying it; at the same time that I recommend those who attempt the ascent to take off their shoes.

The passages in the second pyramid are very similar to those of the first; but there is no gallery, and they lead only to one main chamber, in which is a sarcophagus sunk in the floor. It is remarkable that this pyramid had two entrances; an upper one, by which you now enter, and another about sixty feet below it, which, though nearly cleared by Belzoni, was only completely laid open by Colonel Vyse.

Like all the others, it had been entered by the Arabs and re-closed; and when Belzoni opened it in 1816, he found, from an inscription in the chamber, that it had been visited before by Sultan Ali Mohammed, by whose order it was probably re-closed. The Arabic is as follows: —

فتحهم العلم محمد الحجار وذلك العلم
احمد
عثمان حضر والملك على محمد اولا و غلاك

which, according to Mr. Salame's interpretation is, "The Master Mohammed Ahmed, mason, has opened them; and also the Master Othman was present; and the king, Ali Mohammed, from the beginning to the closing up." Professor Lee gives it, "The Master Mohammed, son of Ahmed, the stonecutter, first opened them; and upon this occasion were present El Melek Othman, and the Master Othman, and Mohammed Lugleik." If this were the correct reading, the opening of the second pyramid would be fixed to the year 1200, during the short reign of El Melek el-Azées-Othman, the second son and immediate successor of Saladin; but it is not borne out by the copy given by Belzoni, which is very correctly translated by Mr. Salame; the expressions "Mohammed Ahmed," and "closing up" being alone doubtful.

The opening of the second pyramid was highly creditable to the enterprising Belzoni; not from the mere employment of a number of men to seek or force a passage, but because the prejudices of the time were so strong against the probability of that pyramid containing any chambers.

One hundred and thirty feet from the mouth of the upper passage was a granite portcullis; and the other was closed in the same manner about a hundred feet from its entrance. A little beyond the latter portcullis is a long narrow chamber; and the passage is afterwards united with the upper one by an ascending talus. The dimensions of this pyramid are —

	Feet.	
Present length of the base	690·	by measurement.*
Present height perpendicular	446·9	by calculation, taking the angle 52° 20′, given by Col. Vyse.
Former height perpendicular about	453	by calculation, allowing for the fallen apex.

* According to one measurement, I made it 684 on the north, and 695 on the west side, the mean of which is 689½.

Colonel Howard Vyse* gives

	Feet.
The former base - - - -	707·9
Present base - - - -	690·9
Former perpendicular height - -	454·3
Present perpendicular height - -	447·6
Passage eastward from the centre of face -	43·10

Angle 52° 20′

	Acres.	Roods.	Poles.
Former extent of base -	11	1	38
Present extent of base -	10	3	30

It stands on higher ground than the great pyramid, and has, when seen from certain positions, the appearance of greater height. An area sunk in the rock runs round its northern and western face, parallel with the pyramid, distant from it on the N. 200, and on the W. 100, feet. In the scarp of the rock to the W. are a dozen tombs, in one of which the ceiling is remarkable, the stone being cut in imitation of palm tree beams, reaching from wall to wall.† This shows that the houses of the Egyptians (when the arch was not preferred) were sometimes so roofed, as at the present day; the only difference being, that the beams were close together, while in modern houses they are at some distance from each other, with planks or layers of palm branches, and mats across them. And the latter was no doubt the usual mode of placing the beams with the ancient Egyptians also.

This tomb is the fourth from the S. W. angle of the pyramid, going northwards along the face of the rock.

The object of thus cutting away the rock was to level the ground for the base of the pyramid, the hill in this part having a slight fall towards the E. and S.; which is very evident from the N. W. corner of the scarped rock being of great height, 32 feet 6 inches, and gradually decreasing to its southern and eastern extremities. In the level surface below this corner the rock has been cut into squares, measuring about nine feet each way, similar to those at Tehneh near Minieh; showing the manner in which the blocks were taken out, to form this hollow space, and to contribute at the same time their small share towards the construction of the pyramid. On the

* For full details of all that regards the Pyramids, I refer the reader, who is interested in the subject, to his two works, which will ever be the great and standard authorities.

† See Ancient Egyptians, vol. ii. p. 115. woodcut 106. fig. 1.

face of the rock is an inscription in hieroglyphics, containing the name of Remeses the Great, and of an individual who held the office of superintendent of certain functionaries supposed to be attached to the king, and officiating at Heliopolis.* He is called Maia (deceased), the son of Bak?-ī-Amun (also deceased) who once held the same office as his son. The inscription is in intaglio, and of much more modern style than the hieroglyphics in the neighbouring tombs; which would suffice to show, if other evidence were wanting, how much older the latter, and consequently the pyramids themselves are, than this king. And that those tombs are of later date than the great pyramid, is very evident from their being arranged in conformity with the position of that monument.

On the east side, and about 270 feet from the second pyramid, is a building which some suppose to have been a temple, not unlike that at the end of the causeway leading to the third pyramid. It is built of large stones, on which I looked in vain for sculptures or hieroglyphics.

The third pyramid, of Mycerinus, Moscheris, Mencheres, or Mecherinus, has been opened by Colonel Vyse. Its entrance, as of all the others, was found on the northern face. The chamber has a pointed roof, formed of stones placed one against the other, as that of the queen's chamber in the great pyramid: and over this is a vacant space, to prevent the blocks pressing upon it. On going up to this space or entresol, you look down upon the pointed roof. In the chamber was discovered a stone sarcophagus, which, when on its voyage to England, was unfortunately lost, the vessel having gone down at sea; but the wooden coffin, with the name of the king, Mencheres, or Mycerinus, which it contained within it, is in the British Museum; where there is also a body, found in the passage of this pyramid, lying between two large stones.

This body is supposed to be of the king, the son of Cheops, and the builder of the pyramid; and the absence of bitumen, or any marks of the embalming process, is thought, like the woollen cloth found with the body, to be a proof of its antiquity, or of the foreign customs of the

* According to another inscription near this.

dynasty, by whom the pyramids were erected. The presence of the bodies simply desiccated, or prepared with salt alone *, in the vicinity of the quarries of the Trojan mountain, whence the stones of the pyramids were taken, is also adduced as an argument to prove the custom of burying the dead at that time, without previously submitting them to the usual embalming process; and all these circumstances are supposed to show this to be the body of a pastor king, or of one of those foreign usurpers by whom the Egyptians are said to have been so severely oppressed. But before our assent can be given to what may appear plausible enough, we may inquire, 1. Whether the bodies of persons of the same epoch buried in the adjacent tombs, some of which have the names of Shofo, the founder of the great pyramid, have not been preserved in the usual bitumen of the Egyptians; 2. What proof there is of the bodies of Toora being of the same era; 3. Whether the body found in the pyramid ever belonged to the coffin that bears the name of the king. The settlement of the last question is by far the most important, and can be probably done with more certainty, and more satisfactorily, from the body being in England. If it should prove too large for the coffin, which is supposed to have contained it, and if the body is merely desiccated without bitumen, or any other preparation, I should suggest that it is of a workman who was left there by accident, when the pyramid was opened by the Caliphs; and the preservation of a woollen garment, very similar to that worn by the Moslem peasants of the country, to the present day, would be less surprising. The posture, too, of the man, with his legs bent, as of one who had died on his side, and been left in that position until found on the re-opening of the pyramid, will be readily explained. This, however, I only mention in order that the question may be satisfactorily determined; and shall have much greater pleasure if my surmises are wrong, and the body can establish its claims to the coffin and name of Mycerinus.

The third, like all the other pyramids, was found to have been opened by the Caliphs, and re-closed; and the record

* Would not the salt in the earth fully impregnate the bodies, as it does every thing else in Egypt?

of Colonel Vyse's labours, inscribed within them, very modestly claims only the merit of re-opening them. It had been attempted before by the Memlooks, and then by M. Jumel, a Frenchman in the employ of the Pasha, who hoped to enter the pyramid from the upper part, and who, after throwing down numerous stones, and making a large hole in the north face, relinquished the undertaking; having only succeeded in encumbering the spot, where the entrance really was, with a mass of broken stones, and rendering the operation more difficult for any one who should afterwards attempt it.

The third pyramid differs from the other two, being built in almost perpendicular degrees, to which a sloping face has been afterwards added; and I have heard it remarked, both of this and the other pyramids, that the joints of each horizontal course, instead of being vertical, are inclined half one way, half the other, on the principle of a flat arch, which the traveller may have an opportunity of verifying or disproving. It is certain that many of the stones, particularly in the small pyramids before that of Cheops, are not in the same horizontal straight line, and some of the joints arbitrarily incline one way, some another, as in many buildings of early Greek time; a style which is looked upon as the transition from Cyclopean and Pelasgic, to the perfect mode of building in Greek architecture, where the stones break joint, and the courses are all regular, as at the present day. But the inclination of the stones in those pyramids is irregular, and not with any other object than to fit the stones according to their accidental shape, and may be attributed to the carelessness of the builders. Some have even fancied that the courses of stones in the great pyramid are slightly arched, or convex upwards, like the basements of Greek temples; but this I have ascertained to be an error, by actual observation. There is a peculiar kind of construction in the false pyramid, for which, as it is not met with at those of Geezeh, I refer to my description of that monument.

The outer layers or casing of the third pyramid were of granite, many of which still continue in their original position at the lower part; nor can we doubt the justness of Pliny's remark, when he says "the third, though much smaller than

the other two," was "much more elegant," from the "Ethiopian stone," or granite of Syene, with which it was clothed.* Herodotus and Strabo† say, this casing, which the latter calls "black stone‡," only extended half way up; and Diodorus says to the 15th tier. It was left unfinished in consequence of the king's death; but "the name of its founder was written on its northern face."§ Following Herodotus, he calls him "Mycerinus; or, as some say, Mecherinus."

Herodotus‖, after telling us it was built by Mycerinus, the son of Cheops, observes that some attribute it to Rhodopis, the celebrated courtesan of Naucratis; and, in disproving this statement, gives some curious anecdotes of several persons, among whom are Æsop and Sappho. Diodorus attributes it to Inaron; but if he means Inarus¶, that king lived much later (A. D. 463), in the time of Artaxerxes Longimanus, three years after Herodotus visited Egypt.

The measurements of the third pyramid are, —

	Feet.
Present base -	333·0 by measurement.
Present height perpendicular -	203·7 by calculation with angle of 51° given by Col. Vyse.

Colonel Vyse gives

	Feet.
(Former) base - - -	354·6
Present height perpendicular -	203·0
Former height perpendicular -	218·0 (or 218·9?)

Angle of casing 51°

	Acres.	Roods.	Poles.
Extent of area -	2	3	21

	Feet.
Present height of granite, perpendicular from base	36·9 on west side. 25·10 on north side.

On the south side of this are three smaller pyramids**, the two most westerly of which are built in degrees, or stages, and the other with regular faces. They each have a passage lead-

* Plin. 36. 8. "Tertia minor predictis, sed multo spectatior, Æthiopicis lapidibus assurgit 363 pedibus inter angulos."

† Strabo, 17. p. 586. See above, p. 326.

‡ Probably a bad translation of the λιθου Αιθιοπικου of Herodotus.

§ Diodor. 1. 64. See above, p. 326.

‖ Herodot. 2. 134, 135. See above, p. 323.

¶ Different readings give Inaron, Inarus, Indron, Maron.

** For these see Colonel Howard Vyse's account of the pyramids.

ing to a chamber; and the centre one is remarkable from the name of the king Mencheres, being painted on a stone in the roof of its chamber, the same that occurs on the wooden coffin of the third pyramid. The roof is flat, and above it is a space or entresol, as in the great pyramid, to protect it from the pressure of the upper part of the building. In the chamber is a sarcophagus of granite, without hieroglyphics or sculpture of any kind. The lid had been forced open before it was found by Colonel Vyse, and is remarkable for the ingenious contrivance by which it was fastened. It was made to slide into a groove, like the sliding lids of our boxes; and its upper rim (which projected on all sides, to a level with the four outer faces of the sarcophagus) was furnished with a small moveable pin, that fell into a corresponding hole, and thus prevented the lid being drawn back.

About 40 feet from the eastern side of the third pyramid is the supposed temple before alluded to, at the upper end of the stone causeway; and around the spot where this cluster of monuments stands, is an enclosure about 1200 feet square, formed of rough stones heaped on each other in the form of a low rude wall. Similar heaps of stones occur in parallel rows to the northward of it, bounded by others which run parallel to the western face of the second pyramid.

Descending by the causeway, about 350 feet from the part where it is broken away, you come to a scarped piece of rock; and a little to the left is a tomb, with hieroglyphics, and figures in relief hewn in the stone. This has, I believe, been taken possession of by a Moslem saint, who of late has become more than usually scrupulous in his religious prejudices. For though living amidst the unclean dust of the heathen dead, he has thought it right to prevent the living Christian visiting his abode; and, making religion a plea for his petty malice, he takes this his only opportunity of spiting those, whom curiosity attracts to the neighbourhood. Five hundred feet thence, to the N. E., are other smaller tombs, with a few sculptures, among which is a gazelle with its young fawn — a graceful little group, very creditable to the taste of the draughtsman.

Little more than the eighth of a mile from these tombs, to the S. E., are a stone ruin of some size * on a rock, and some pits; and about 800 feet from this ruin, to the N. E., is the Sphinx; standing 200 feet north of a line drawn from the S. E. corner (or from the plane of the S. face) of the second pyramid. It is cut in the rock, part only of the back being cased with stone, where the rock was defective; and the assertion of Dr. Clarke †, "that the pedestal proves to be a wretched substructure of brick-work and small pieces of stone, put together like the most insignificant piece of modern masonry," is as unfounded as that "the French uncovered all the pedestal of this statue, and all the recumbent or leonine parts of the figure," which, it is well known, were first cleared from the sand by the labours of Mr. Salt and Signor Caviglia, and were never even claimed as a French discovery. The whole is cut out of the solid rock, with the exception of the fore legs, which, with the small portion above mentioned, are of hewn stone; nor is there any pedestal, but a paved dromos in front of it, on which the paws repose. They extend to the distance of 50 feet.

An altar, three tablets, a lion, and some fragments were discovered there: but no entrance could be found; and I think it very probable that this should be looked for on the N. side, as in the pyramids. The altar stands between the two paws; and it is evident, from its position, that sacrifices were performed before the sphinx, and that processions took place along the sacred area, which extended between the forelegs to the breast, where a sort of sanctuary stood, composed of three tablets. One of these, of granite, attached to the breast (the top of which may still be seen above the sand), formed the end of the sanctuary; and two others, one on the right, the other on the left, of limestone, the two sides. The last have been both removed. At the entrance of the sanctuary two low jambs projected, to form a doorway, in the aperture of which crouched a lion, looking towards the sphinx and the central tablet. It is supposed that the fragments of other lions found near this spot, indicated their position on either side

* This is probably what Dr. Clarke mistook for "the Serapeum."
† Vol. ix. c. 4. p. 177.

of the doorway, and others seem to have stood on similar jambs near the altar.* On the granite tablet, King Thothmes IV. is represented offering, on one side, incense, on the other a libation (of oil, or ointment?) to the figure of a sphinx, the representative no doubt of the colossal one above, with the beard and other attributes of a god. He seems to have the title of Re (the Sun) in his resting-place, Re-ma-shoi? (Re-m-shoi?), or perhaps Hor-ma-shoi? from which no doubt he was styled "the Sun, *Armachis*," in the Greek inscription of Balbillus, which I shall mention presently. Like other deities, he is said to grant "power" and "pure life" to the king; and there is no doubt that, as Pliny observes, this sphinx had the character of a local deity, and was treated with divine honours by the priests, and by strangers who visited the spot. Over the upper part of the picture is the usual winged globe, the emblem of Agathodæmon. The side tablets have similar representations of the king offering to the sphinx, who has the attributes and name of the same deity. The king is Remeses the Great; so that these side walls of the sanctuary were not added till about ninety years after the granite tablet.

The deification of the sphinx is singular, because that fanciful animal is always found to be an emblematic representation of the king, the union of intellect and physical force; and is of common occurrence in that character, on the monuments of early and recent Pharaonic periods. But it confirms the remark of Pliny that it seemed to be the local deity of the people who lived in the neighbourhood.†

Some Greek exvotos, or dedicatory inscriptions, were cut upon the paws, one of which, restored by the talent of Dr. Young, ran as follows‡: —

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* See the representation of the parts in the Quarterly Review, No. 38. p. 416.

† Plin. 36. 12. "Ante has est Sphinx, vel magis miranda, quasi sylvestre numen accolentium. Amasin regem putant in eâ conditum, et volunt invectam videri. Est autem saxo naturali elaborata et lubrica. Capitis monstri ambitus per frontem centum duos pedes colligit, longitudo pedum cxliii. est, altitudo a ventre ad summum apicem in capite lxiii."

‡ See Quarterly Review, No. 38. p. 412., from which the account of these discoveries is principally taken.

Σον δεμας εκπαγλον τευξαν θεοι αιεν εοντες
Φεισαμενοι χωρης πυριδα μαζομενης·
Εις μεσον ευθυναντες αρουραιοιο τραπεζης,
Νησου πετραιης ψαμμον απωσαμενοι·
Γειτονα πυραμιδων τοιην θεσαν εισοραασθαι,
Ου την Οιδιποδαο βροτοκτονον, ως επι Θηβαις,
Τη δε θεᾳ Λητοι προσπολον αγνοτατην,
(Ευ μαλα) τηρουσαν πεποθημενον εσθλον ανακτα,
Γαιης Αιγυπτιοιο σεβασμιον ηγητηρα,
Ουρανιον μεγαν αυτομεδοντα (θεοισιν ομαιμον),
Εικελον Ηφαιστῳ, μεγαλητορα (θυμολεοντα),
(Αλκιμον εν πολεμῳ, και ερασμιον εν πολιηταις)
Γαιαν αθυρωσθαι (πασαις θαλιαισι κελοντα). Αρριανος.

To the same learned and accomplished scholar we are indebted for translations of the inscription above, one in Latin, the other in English verse; which last I transcribe:

" Thy form stupendous here the gods have placed,
Sparing each spot of harvest-bearing land;
And with this mighty work of art have graced
A rocky isle, encumber'd once with sand;
And near the pyramids have bid thee stand:
Not that fierce sphinx that Thebes erewhile laid waste,
But great Latona's servant mild and bland;
Watching that prince beloved who fills the throne
Of Egypt's plains, and calls the Nile his own.
That heavenly monarch (who his foes defies)
Like Vulcan powerful (and like Pallas wise). ARRIAN."

The inscription is as remarkable from its allusion to the isolated position of this monument of rock, and the notion of the Egyptians sparing the cultivable land, of which many instances occur in the towns built on the edge of the desert. " The signature, too," as the writer in the Quarterly Review observes, " gives it a more than common interest; which will not be weakened, if it should be decided that it is to be ascribed to the celebrated historian, whom Gibbon has dignified with the epithet of the 'elegant and philosophical Arrian.'"

On the right face were found some exvotos to Mars, Harpocrates, and Hermes; and, in one inscription, where the emperor " Nero Claudius" has the dignified title of " Agathodæmon," after mentioning the benefits conferred on Egypt by the appointment of Tiberius Claudius Balbillus as prefect, it is stated that " the inhabitants of the village of Busiris, in the Letopolite nome, living near the pyramids, and the scribes of the district and village, have resolved on erecting a stone tablet (stela) to Armachis." It also mentions

a record of their benefactor's virtues, in the "sacred character;" showing that a hieroglyphic inscription in honour of Balbillus may still be looked for in the vicinity; and he is said to have worshipped the sun, the protecting deity of the place*, previously alluded to under the name of Armachis.

Two remains of red colour may be traced upon the lions, as well as on the fragments of a small sphinx, found near the tablets; and the same may be seen on the face of the great sphinx itself, on whose right cheek some Arab characters have been slightly scratched. Among them I observed the name of Ibrahim, probably some visitor who recorded his admiration of this colossal figure. It is known to the Arabs by the name of Aboolhôl.†

Two flights of steps, one after the other, led down to the area before the sphinx, from the plain above; and, in the landing-place between them, was a small isolated building or altar, and another at the foot of the uppermost flight, on which were two columns.‡ It is this hollow space, or area, which gave so much trouble to clear from the sand, that had for ages been accumulating within it; and so great is the quantity which collects there, that it is now nearly filled as before; and the same labour would be again required to remove it. This accumulation of sand was in former times prevented by a crude brick wall, remains of which are still visible; and it is probably to this that the inscription set up there, in the time of "Antoninus and Verus," alludes, in noticing the restoration of the walls.§

Pliny says they suppose it the tomb of Amasis; a tradition which arose, no doubt, from the resemblance of the name of the king, by whose order the rock was cut into this form, Thothmes or Thothmosis, to that of the Saïte Pharaoh.‖ The oval of the fourth Thothmes occurs in the hieroglyphic inscription on its breast; but from the known architectural whims of the third of that name, it is not impro-

* This inscription is in the British Museum.

† Perhaps "the father of terror," or "immensity."

‡ See Colonel Howard Vyse's valuable work on the Pyramids, and the Quarterly Review, No. 38.

§ Now in the British Museum. See Letronne's Inscriptions, p. 226.

‖ Thoth was the same as Ioh, "the Moon," which is the beginning of the name of Amasis, Ames, or Iohmes.

bable that he was the originator of this singular monument, and that Thothmes IV. may have added this inscription, as Remeses II. did those of the side tablets. The mistake of assigning the sphinx to Amasis may also be accounted for by the simple fact that the Greeks and Romans were better acquainted with his name than that of the earlier Pharaohs; and Lucan has gone further, and given to Amasis the pyramids themselves.* In another place, he even buries the Ptolemies in those monuments.† Lucan, however, was not famous either for accuracy or poetical composition; though we may indulgently forgive any fancy of the ancients, when one modern writer buries the patriarch Joseph in the great pyramid‡, and others confound the son of Jacob with Sarapis, or condemn him to be worshipped by the Egyptians§, under the form of Apis.‖

The cap of the sphinx, probably the *pshent*, or the ram's horns and feathers, has long since been removed; but a cavity in the head attests its position, and explains the method by which it was fixed. The mutilated state of the face, and the absence of the nose, have led many to the erroneous conclusion that the features were African; but, by taking an accurate sketch of the face, and restoring the nose, any one may convince himself that the lips, as well as the rest of the features, perfectly agree with the physiognomy of an Egyptian. Pliny says it measured from the belly to the highest point of the head 63 feet, its length was 143, and the circumference of its head round the forehead 102 feet; all cut out in the natural rock, and worked smooth.

In the perpendicular face of the low rock, behind the sphinx, are the remains of tombs, one of which, discovered in 1820 by Mr. Salt, had an interesting representation of Osiris and its deceased inmate, named Pet-pasht, or Petubastes.¶ About 180 feet behind this rock is a very curious

* Lucan, l. 9. v. 155.

"Pyramidum tumulis evulsus Amasis."

† Lucan. Pharsal. 8. 696.

"Cum Ptolemæorum manes . . . .
Pyramides claudant."

‡ See Dr. Clarke's Travels, vol. v. p. 253. 261.

§ See Gibbon, vol. v. c. 28. p. 108. note.

‖ No wonder Gibbon "sneers at the notion of Vossius, that the patriarch Joseph had been adored in the country as the Bull Apis, and the god Serapis." See Clarke, vol. v. p. 265. note.

¶ Improperly called by some a temple. See Plan, at P, p. 363.

tomb, discovered by Colonel Howard Vyse, and called, after our consul-general, "Campbell's tomb." It consists of a large square pit cut in the rock to the depth of 53 feet 6 inches, and measuring 30 feet 6 inches east and west, and 26 feet 3 inches north and south. The massive circuit of rock, in which the pit is cut, is surrounded by a large trench 68 feet square, and 73 feet deep*; and in the space between the trench and the pit are a passage leading to the latter, and two other small pits, from one of which a sarcophagus, now in the British Museum, was taken. The large pit is not in the centre, that is, equi-distant on all sides from the trench, but about 21 feet from it on the south, about half that on the north, and about 9 feet on the east and west. In the large pit is a coffin of black basalt, still in its place, covered with a stone case or sarcophagus; over which was raised a stone arch of the time of Psamaticus II., which I regret to say has been taken down, as I was told, by the Shekh of Kerdassy, to build a water-wheel, or some equally important work. The whole of this tomb is very curious, and one feature was remarkable, that the walls of the arch stood on a bed of sand, about 2½ feet thick; but for the plan, section, and description of it, I refer the reader to Colonel Vyse's book. In the high plain between this and the great pyramid are several pits, where sarcophagi are found, frequently of black basalt; one of which, with a lid in the form of the dwarf deity of Memphis, Pthah Sokari, is still lying on the ground above. Near this is the pit where a gold ring, bearing the name of Suphis, was found, which is now at Cairo, in the possession of Dr. Abbott.

On three sides of the great pyramid are the tombs of private individuals, which Mr. Salt supposed to be of the chief people of Heliopolis.† They are most numerous to the westward: and in one of them marked Q in my plan ‡, near the extremity of this cemetery, are some interesting sculp-

* See Colonel Howard Vyse's book, from which these measurements are taken.

† See above, p. 347.

‡ See below, p. 363., and Ancient Egyptians, vol. ii. p. 42. Woodcut 89. p. 146. Woodcut 132. p. 152. Plate 10. fig. 3. p. 232. Woodcut 184. p. 336. Woodcut 239. p. 337. Woodcut 240. figs. 5, 6, 7. p. 388. Woodcut 278. p. 401. Woodcut 285. p. 440. Woodcut 313. &c.

tures. Trades, boats, a repast, dancing, agricultural scenes, the farm, the wine-press, and other subjects are there represented; and it is worthy of remark that the butchers slaughtering an ox sharpen their *red* knives on a *blue* rod, which would seem to indicate the use of steel at this early period.* The name of Suphis and another Pharaoh occur in the sculptures, and in the adjoining tomb are the names of some very old kings, who, in that instance, have only the title of priests.†

1

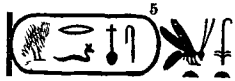
2

There are also these kings' names at the tombs here, the first of which is the one found in the great pyramid.

Many of the other tombs have false entrances, and several have pits opening at the top, which occur also in the larger ones to the east of the pyramid. Some are of immense size, though of no great height; they are all built with their sides inclining inwards towards the top, as is usual in Egyptian buildings; and we may conclude that while the smaller tombs belonged to private families or individuals, the large ones served as public burial-places for the less wealthy classes. Two to the S. E. of the south-east angle of the pyramid have a few hieroglyphics. In the westernmost one is the name of a very old king over a false door above a pit, and in the other a funereal inscription over a similar false door; on the wall opposite which are some herons and animals of the country.

3

4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In the eastern face of the rocky height on which the tombs and pyramids stand, are other tombs containing sculpture, and the names of Shofo (Suphis), and other ancient kings. One of them, nearly in a line with the S. E. angle of the great pyramid, contains a curious and satisfactory specimen of the Egyptian members, from units to thousands, prefixed to goats, cattle, and asses, which are brought before the scribes, to be registered as part of the possessions of the deceased.‡

* Another instance of this occurs at Thebes. See Ancient Egyptians, vol. ii. p. 375. Wood-cut 273.

† Ibid. vol. iii. p. 280. Wood-cut 381. fig. 1.

‡ Ibid. vol. iv. p. 130. Woodcut 441.

This inventory of stock alludes to the weekly, monthly, or yearly census made for the owner of the estate, during his lifetime, and not, as might be supposed, from being in a tomb, after his death; he himself being present to receive the report. The subjects relating to the manners and customs of the Egyptians, so common in their tombs, are intended to show their ordinary occupations, and are a sort of epitome of life, or the career of man on earth, previous to his admission to the mansions of the dead. They are, therefore, illustrative of the habits of the people in general, and are not confined exclusively to the occupant of the tomb.

On the wall opposite the entrance are three false doorways, of a style rarely met with, except in the vicinity of the pyramids*, not very unlike those at the end of the Egyptian gallery in the British Museum, which came from a tomb near the sphinx. In the floor before each is a pit, where the bodies were buried; and I have generally observed, that a pit may be looked for beneath these false doors, as before the stelæ in the walls of tombs, at Beni Hassan and other places.

Some sculpture and hieroglyphics may also be found in tombs under the brow of the rock, near the northern causeway.

The southern causeway I have already mentioned, in speaking of the third pyramid, to which it seems to have been intended to convey the stones up the hill from the plain, after having been brought from the river. I stated it was broken; but at the base of the rocky height, to the south of the well and palm-trees, the continuation of it appears, with an opening in the centre, for the passage of persons travelling by the edge of the desert during the high Nile. It is, no doubt, by these causeways that the stones were carried on sledges to the pyramids. That of the great pyramid is described by Herodotus as 5 stades long, 10 orgyes (fathoms) broad, and 8 high, of polished stones, adorned with the figures of animals, (hieroglyphics), and it took no less than 10 years to complete it. Though the size of the stade is uncertain, we may take an average of 610 feet, which will require this causeway to

* I have seen something of the kind at Thebes, on wooden sarcophagi. See Ancient Egyptians, vol. v. p. 479. Woodcut 504. fig. 9. See also vol. ii. p. 114. Woodcut 105. fig. 1.

have been 3050 feet in length, a measurement agreeing very well with the 1000 yards of Pococke*, though we can now no longer trace it for more than 1424 feet; the rest being buried by the increase of the alluvial deposit of the inundation. Its present breadth is only 32 feet, the outer faces having fallen, but the height of 85 exceeds that given by Herodotus†; and it is evident, from the actual height of the hill, from 80 to 85 feet, to whose surface the causeway necessarily reached, and from his allowing a hundred feet from the plain to the top of this hill, that the expression 8 orgyes (48 feet) is an oversight either of the historian or his copyists. It was repaired by the caliphs and Memlook kings, who made use of the same causeway to carry back to the "Arabian shore" those blocks that had before cost so much time and labour to transport from its mountains; and several of the finest buildings of the capital were constructed with the stones of the quarried pyramid. Among these may be mentioned the mosks of Sultan Hassan and el Ghoree, the Morostan, and the citadel.

There does not appear to have been any causeway exclusively belonging to the second pyramid, unless we suppose it to have been taken away when no longer required, and the stones used for other purposes; and were it not for the presence of the causeway of the third pyramid, we might attribute the northern one to the caliphs, and thus explain the statement of Diodorus, who says, that owing to the sandy base on which it was built, it had entirely disappeared in his time.‡ There are, indeed, many black stones, a sort of basaltic trap, lying some way to the south of the great causeway, which might be supposed to have belonged to, and to point out the site of, a fallen causeway; and others of the same kind of stone appear near the centre of the eastern face of the great pyramid, as if forming part of the same work. There is some probability of the causeway having been made of hard stone of this kind: the same basaltic blocks are found near the other pyramids of Abooseer and Sakkára: and if the tombs interfere with the line it took, we may account

* If he really alludes to this causeway. † Herodot. 2. 127.
‡ Diodor. 1. 63.

for this by supposing them to have been built after the pyramid was completed, and the causeway no longer wanted. Again, it is more likely that the causeway should carry the stones towards the centre, than to the corner, of the pyramid; and the direction of the present causeway, instead of being towards the spot whence the stones were brought, is in the line of Cairo. This certainly seems to indicate an Arab origin. On the other hand, that of the third pyramid is not of black stone: it is evidently Egyptian, and not Arab work: no mention is made by Herodotus or others of black stone: and the same expression "of polished stones," applied* to this as to the pyramid, are strong arguments in favour of the present causeway being the original one built by Cheops, subsequently repaired by the Arab sultans.

To the east of the great pyramid are three smaller ones, built in degrees or stages, somewhat larger than the three on the south of the pyramid of Mycerinus. The centre one is stated by Herodotus to have been erected by the daughter of Cheops, of whom he relates a ridiculous story, only surpassed in improbability by another he tells of the daughter of Rhampsinitus. It is 122 feet square, which is less than the measurement given by the historian of 1½ plethrum, or about 150 feet; but this difference may be accounted for by its ruined condition. About 180 feet to the north of the northernmost of these three small pyramids, and 300 to the east of that of Cheops, is a passage cut in the rock, descending from the north, and ascending again to the south, which might be supposed to mark the site of a fourth pyramid; did not Herodotus, by mentioning three only, prove that none existed there in his time? Near this face of the great pyramid are three trenches of considerable size, which some have supposed to be intended for mixing the mortar: there are also some smaller trenches, and steps cut in the rock, in various places near the great pyramid, the object of which it is not easy to determine.

The rock hereabouts abounds in nummulites and other fossil remains, common, as Pliny justly observes, in the mountains of the African chain, but which Strabo supposed

* Herodot. 2. 124.

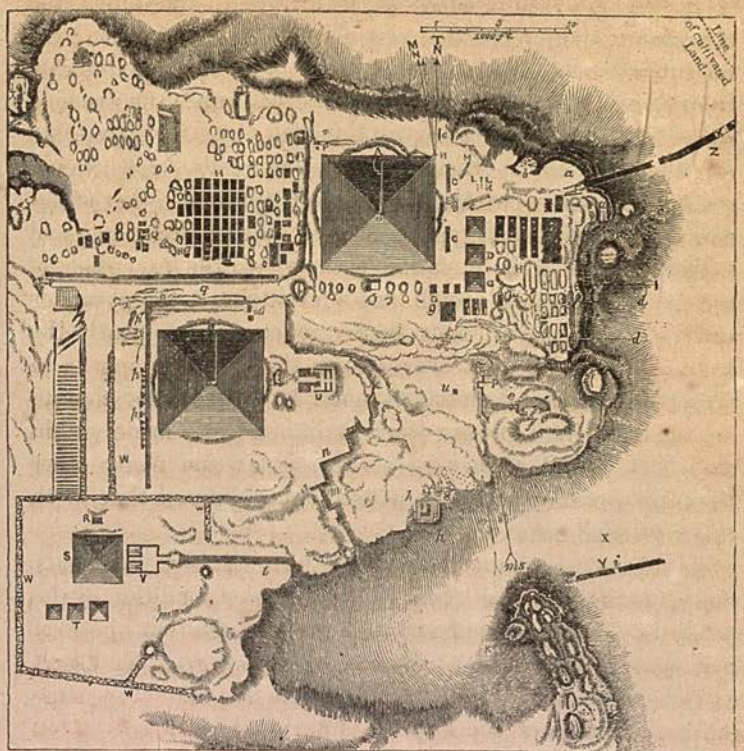
to be the petrified residue of the barley and lentils of the workmen. Lentils, no doubt, constituted their principal food, together with the three roots, *figl**, onions, and garlic mentioned by Herodotus, all of which are still in common use among the lower orders of Egyptians; and when we see the errors of the present day, we readily forgive the geographer for his fanciful conclusion. The total expence, says the historian, for their food amounted to 1600 talents of silver (200,000*l.* sterling), which was recorded on the exterior of the pyramid in the language of the country.

The nummulite is a species of Nautilus.†

Respecting the date of the pyramids, it is very evident that Herodotus is far from right, when he places Cheops (or Suphis) after Mœris and Sesostris; who were kings of the 18th dynasty. It may, however, be observed, that though Remeses the Great corresponds to Sesostris, there was an older Pharaoh of this name, mentioned by Manetho in the 12th dynasty; and I have already had occasion to explain the probable origin of the mistakes made by Greek writers respecting this king.‡ It is probable that the pyramids are the oldest monuments in Egypt, or, indeed, in the world, and that the kings who built them reigned some time before the age of the Osirtasens and the 16th dynasty. But whether they governed the whole, or part only, of Egypt, it is not easy to determine, from the absence of monuments in the Thebaid of that remote period. I have supposed the date of the great pyramid, or the reign of Suphis, to be about 2120 B.C., but this is a conjecture, which remains to be confirmed or refuted by future discoveries. At all events, the opinion of those who conclude, from the pyramids not being mentioned in the Bible, nor in Homer, that they did not exist before the Exodus, nor at the time of the poet, is totally inadmissible; and we may, with equal readiness, reject the assertion of those who pretend that the Jews aided in their construction.

With regard to the opinion that those kings were foreigners, arguments may be found both to refute and support it.

* See above, p. 322. note *. † Nautilus Mammilla, or lenticularis.
‡ See Ancient Egyptians, vol. i. p. 64.



TOPOGRAPHICAL PLAN OF THE PYRAMIDS OF GEEZEH.

A, Real and forced entrance to the great pyramid.
B, Entrance to the second pyramid.
C C, Long pits, by some supposed for mixing the mortar.
D, Pyramid of the daughter of Cheops (Herodotus, ii. 126.).
E, Pavement of black stones (basaltic trap), the same as found on the causeways of the pyramids of Sakkára.
F, Remains of masonry.
G, Round inclosures of crude brick, of Arab date, at N. E. angle of this pyramid.
H, Tombs of individuals, with deep pits.
I, The tomb of numbers.
K, Two inclined passages, meeting under ground, apparently once belonging to a small pyramid that stood over them.
LL, The rock is here cut to a level surface.
M, A narrow and shallow trench cut in the rock.
N, A square space cut in the rock, probably to receive and support the corner stone of the casing of the pyramid.
P, Here stood a tomb which has received the title of the Temple of Osiris.
Q, Tomb of trades, to west of tombs H.
R, A pit cased with stone, of modern date.
S, The third pyramid.
T, Three small pyramids. In the centre one is the name of a king. See above, p. 351.
U V, Ruined buildings, whose original use it is now difficult to determine.
W W W, Fragments of stone, arranged in the manner of a wall.
X, A few palms and sycamores, with a well.
Y, Southern stone causeway.
Z, Northern causeway, repaired by the Caliphs.
a, Tombs cut in the rock.
b, Masonry.
c, Black stones.
d d, Tombs cut in the rock.
e, The sphinx.
f, Pits, probably unopened.
g, Pits.
h, Stone ruin on a rock.
i, Doorway, or passage, through the causeway.
k, A grotto in the rock, and above to the S.E. are pits at *t*.
l, Inclined causeway, part of Y.
m, *n*, Tombs in the rock.
o, Some hieroglyphics on the rock, and trenches below, cut when the squared blocks were taken away.
p, Tombs cut in the scarp of the rock.
q, Stone wall.
r, Steps cut in the rock, near the N. W. angle of the great pyramid.
s, *m*, Magnetic south, in 1832 and 1836, corresponding to M N; T N being "true north."
u, Campbell's tomb.

The style of architecture, the sculptures in the tombs, and the scenes they represent, are all Egyptian; and there are no subjects relating to another race, or to customs differing from those of the country. On the other hand, the aversion stated by Herodotus to have been felt by the Egyptians for the memory of their founders, if really true, would accord with the oppression of foreign tyrants; other strangers who ruled in Egypt employed native architects and sculptors; and it is remarkable that with the exception of the sphinx, Campbell's tomb, and a few others*, the pyramids and the monuments about them are confined to nearly the same period. But however strong the last may appear in favour of a foreign dynasty, it must be remembered that all the tombs of Beni Hassan were in like manner made within the short period of two or three reigns; and many other cemeteries seem to have been used for a limited time, both at Thebes and other places.

At Abooroäsh, about five miles to the northward, is another ruined pyramid; which, from the decomposed condition of the stone, has the appearance of still greater age than those of Geezeh. It stands on a ridge of hills, that skirt the desert behind Kerdásseh, and form the southern side of a large valley, a branch of the Bahr el Fargh, which I shall have occasion to mention presently. The pyramid itself has only about five or six courses of stone remaining, and contains nothing but an underground chamber, to which a broad inclined passage, 160 feet long, descends at an angle of 22° 35′, on the north side. These are the measurements given by Colonel Vyse; who calculates the base of the pyramid to be 320 feet square, and the chamber 40 by 15 †, with smaller apartments over it, as in the great pyramid of Geezeh. ‡

Near the pyramid to the westward is another stone ruin; and a causeway 30 feet broad leads up to the height on which they both stand, from the northward; the length of which is

* There are many pits of later times, and of various epochs; but I am inclined to assign nearly the same date to the built tombs, and to those cut in the face of the rock.

† In its present state, I make it 20 paces by 15, or about 50 by 32 feet, the stones that lined it having fallen.

‡ See Colonel Howard Vyse's Researches on the Pyramids of Egypt.

said by Colonel Howard Vyse to be 4950 feet. A great quantity of granite is scattered around the pyramid, mostly broken into small fragments, with which (if ever finished) it was probably once cased. From the hill is a fine view over the valley of the Nile; and being much higher than that of the great pyramids, it commands them, and has the advantage of showing them in an interesting position, with those of Abooséer, Sakkára, and Dashóor, in the distance. This view is also remarkable from its explaining the expression "*peninsula* *, on which the pyramids stand," used to denote the isolated position of the hill. It is the same that Pliny applies to the *isolated* rocky district about Syene. †

At the eastern extremity of the hills of Abooroäsh are some massive crude brick walls, and the ruins of an ancient village, with a few uninteresting tombs in the rock; and in the sandy plain to the south of them is the tomb of the shekh who has given his name, Abooroäsh, to the ruined pyramid.

A little more than one-third of the way from the pyramids of Geezeh to Abooroäsh, you pass, some way inland to the right, two stone bridges of several arches built by the Arab Sultans, and probably connected with the transport of the stones from the pyramids to Cairo. They are the same that Pococke speaks of, which he supposes to have corresponded with the causeway. Niebuhr and Norden also describe them as of Saracenic time. They have each two Arabic inscriptions, mentioning the king by whom they were built, and the date of their erection. The westernmost of the two has on one side the name of Naser Mohammed, the son of Kalaóon, with the date 716 A. H. (1317-18, A. D.); and on the other, that of El Ashraf Abool Nusr Kaitbay e' Zaheree, with the date 884 A. H. (A. D. 1480.). The eastern bridge has the name of the latter king on both sides, and the same date of 884 A. H. when they were both completed or repaired.

Half way from the pyramids to Abooroäsh, are the remains of an old village on the edge of the desert, now a heap of pottery and bricks.

* I think I remember this in some ancient author. † Plin. 5. 9.

Close to the pyramids was an ancient village called Busiris, from which the people used to ascend them*; being paid, no doubt, by visitors; as the peasants are by travellers at the present day, to go over the casing to the top of the second pyramid. The steps said by Diodorus† to have been cut in the face of this pyramid, were probably similar to those used by the people who ascend it in modern times; being merely small holes sufficiently deep and broad to place the feet or hands. The same kind of rude steps were probably cut in the faces of the great pyramid also, before the casing was removed, which, if we may believe Abd e' Latif, did not happen till a late time. The village of Busiris probably stood on the site of one of those below the pyramids: that called El Hamra, "the red," or, more commonly, El Kom el Aswed, "the black mound," to the N. E., is evidently ancient; and another may have stood near one of the *kafrs*‡, or hamlets, to the eastward. A Greek inscription found before the sphinx speaks of "the inhabitants of the village of Busiris in the Lêtopolite nome, who live near the pyramids, the scribes of the district and the scribes of the village (the topogrammats and the comogrammats), dedicating the stone stela" on which it was inscribed;—a sufficient proof that Busiris was close to the pyramids, and farther to the N. than the modern Abooseér, which stands beyond the limits of the Lêtopolite, and within the Memphite, nome. It has succeeded to the name, though not to the site, of the ancient village; nor is this the only instance§ of the Arab form of the Egyptian word; and Abooseér is the modern name of Busiris in the Delta, near Sebennytus, and of Busiris, the supposed Nilopolis, near the Heracleopolite nome.

* Plin. 36. 12. "Vico apposito, quem vocant Busirin, in quo sunt assueti scandere illas."

† Diodor. 1. 64. See above, p. 325.

‡ Kafr, plural kofoór, is the same as the Coptic (ⲕⲁⲫⲁⲣ). I need scarcely observe that this is the name for a village, and bears no relationship whatever to kafer, "an infidel," as some have supposed.

§ Taposiris is also called by Leo Africanus Bosiri, which he says was about 20 M. P. to the west of Alexandria; and Aboolfeda, after saying there are many in Egypt of this name, mentions one Busir in the district of Boosh; another near Semenood; a third near Geezeh; and a fourth belonging to the Fyoom, surnamed Coridos, where the last of the Ommiade caliphs, Merawan II., was killed.

Abooseér is 7¼ miles to the southward of the great pyramid, and has the mounds of an ancient town. Half way, on a hill to the W. of Shebremént, is a small ruin; and about one mile to the N. of Abooseér are the pyramids to which it has given its name. There is also another pyramid standing alone, and bearing 25° W. of N. from the great pyramid of Abooseér, from which it is distant about 2970 feet, or, according to Colonel Vyse, three quarters of a mile.* He gives the base of it 123 feet 4 inches square; and on a block used in building it, probably taken from an older monument, is

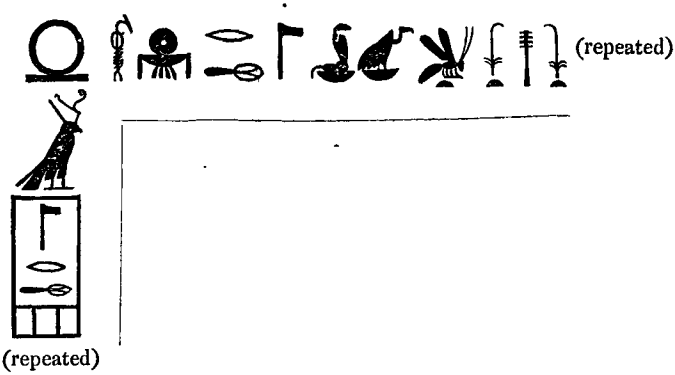
the name of one of the early Pharaohs. In the plain below are the remains of a stone building, apparently a temple, connected with the pyramid by a causeway; and about half way between this and the pyramids of Abooseér, are other vestiges of masonry, now a heap of broken fragments of white stone. Fifty paces to the E. of the northernmost pyramid of Abooseér, is a temple, and a causeway leading from it to the plain; and some distance to the S. of this is another causeway, leading to the central pyramid, at the side of which lie fragments of black stone that once paved it.

Besides the pyramids are eight or nine other stone ruins, one of which, to the S. W. of the large pyramid, is seventy-eight paces by eighty, with an entrance on the N. It has perpendicular sides, and some of the stones measure nearly seventeen feet in length. The largest of these pyramids is built in degrees, as were perhaps the others also. It measured originally, according to Colonel Vyse, 359 feet 9 inches square, and 227 feet 10 inches high, now reduced to 325 feet and 164 feet. The northernmost one is surrounded by an enclosure 137 paces square; the pyramid itself being 85 paces, — about 213 feet square, or 216, according to Colonel Vyse, reduced from 257 feet; and its height of 162 feet 9 inches is now only 118 feet.

Those of Sakkára, about two miles more to the S., are worthy of a visit; and hold a conspicuous place among the "many pyramids on the brow of hills mentioned by Strabo,

* Colonel Howard Vyse calls it the pyramid of Reega. For a full account of all the pyramids, see his valuable work.

in which he included no doubt those of Geezeh, Abooseér, Sakkára, and Dashóor. The largest pyramid of Sakkára is built in degrees, or stages; and is surrounded by what may be considered a sacred enclosure, about 1750 feet by 950 feet. It measures about 137 paces square; or, according to Colonel Vyse's measurements, 351 feet 2 inches on the N. and S. faces, and 393 feet 11 inches on the E. and W. Within, it resembles a hollow dome, supported here and there by wooden rafters. At the end of the passage, opposite the entrance to this dome, is a small chamber, re-opened about 12 years ago, on whose door-way are some hieroglyphics containing the square title or banner of a very old king, apparently with his name placed outside, and not, as usual, within an oval. It may, however,



be observed, that this chamber and its entrance passage appear of a later date than the rest of the pyramid. The chamber was lined with blue slabs similar to those now called Dutch tiles; and it is scarcely necessary to remark that vitrified porcelain was a very old invention in Egypt, and continued in vogue there till a late period, even after the Arab conquest and the foundation of Cairo. All had been carefully closed, and concealed by masonry; but the treasures it contained, if any, had long since been removed.

In the face of the rocks to the eastward, near the cultivated land, is a vaulted tomb of the time of Psamaticus II., of hewn stone. This, and one in Campbell's tomb already mentioned, are the oldest *stone arches* hitherto discovered, having been erected 600 years before our era. That of

Campbell's tomb appears to have given a still stronger proof of a knowledge of the arch; the stones in this being little more than thin slabs.* That style of building, however, was known to the Egyptians long before; even as early as the time of Amunoph I. and Thothmes III. of the 18th dynasty, who lived in 1570 and 1490 B. C., some tombs with arched roofs being found at Thebes of that period; and if they, like others built in the time of the 26th dynasty, are of crude brick, they are not less convincing proofs of the invention of the arch.

Among the most curious objects at Sakkára are the ibis mummy-pits to the north of the great pyramid, and nearly due west of the village of Abooseér. Near the same spot are also found mummies of snakes, oxen, sheep, and other animals. The ibises have been put into long earthen pots, very like those used in making sugar; but, owing to the damp, they are mostly reduced to powder: and unless a small opening is made in them to ascertain their contents, they are for the most part not worth taking away.

The mummied ibises of Thebes are much better preserved; and, instead of being in pits, are put up in bandages, like cats and other animals.

In the human mummy pits at Sakkára objects of curiosity and value are often found, though some are occasionally damaged by the damp, owing to the great depth of many of the tombs, which are often more than 70 feet deep. One is more surprised at this, as the Egyptians generally calculated very accurately the changes that took place in their country, and could not but be aware of the increasing rise of the level of their river. Here, as about the pyramids of Geezeh, representations of the pigmy deity of Memphis are frequently met with; from whose name Pthah-Sokari, or Pthah Sokari Osiris, Mr. Salt, with great ingenuity, suggested the origin of the name of Sakkára.†

Some years ago many curious sculptured tombs were seen on the high plain near these pyramids, containing the names

* See below, Vignette, in p. 382.

† See Herodot. 3. 37.; and my Ancient Egyptians, vol. v. p. 253. plates 24. 43.

of ancient kings, many of which were destroyed by Mohammed Bey Defterdar to build his palace of Kasr Dubarra. Besides the great pyramid of Sakkára, are nine or ten smaller ones, and the Mustaba Pharaoon, or "Pharaoh's throne," and other ruins; which, as well as the mummy-pits, and the general position and dimensions of all these objects, have been described by Pococke*, and more fully by Colonel Vyse, to whom I refer the reader.

The stone pyramids of Dashoor, or Menshéëh, have both been opened. Their entrances are to the north, as in those of Geezeh. The summit of the second or southernmost one was finished at a different angle from the lower part; and from its being the only pyramid of this form, I am inclined to think they depressed the angle in order more speedily to complete it; for, had it retained its original talus, it would have been considerably higher. In the passage are some hieroglyphics, cut perhaps by a visitor at a late period. The northernmost of these pyramids measures, according to Colonel Vyse, 700 feet square, having been originally 719 ft. 5 in.; and of its former height of 342 ft. 7 in., there now remain 326 ft. 6 in. The southernmost one has the angle of its casing in the lower part 54° 14′ 46″, and the upper part 42° 59′ 26″.

Here are also two crude brick pyramids, in one of which I could trace the base of a chamber. The question then naturally suggests itself how was this roofed? The chambers of the crude brick pyramids of Thebes are all vaulted, and we can scarcely suppose that the roof of this was supported in any other way. Herodotus tells us that Asychis, wishing to surpass all other kings, who had reigned before him in Egypt, made a brick pyramid for his monument, to which he affixed this sentence engraved on stone: "Do not despise me, when compared to the stone pyramids; I am as superior to them as Jupiter to the other Gods. For men plunging poles into a lake, and collecting the mud thus extracted, formed it into bricks, of which they made me."† Dr. Richardson justly asks, in what could this superiority over

* Pococke, i. c. 6. † Herodot. 2. 136.

stone pyramids exist; and suggests, that it points to the invention of the arch that roofed its chambers; which, provided Asychis lived prior to the 16th* and 18th dynasties, may possibly be true. Those of Dashoor, and other places, doubtless imitated the original brick pyramid of Asychis, in this, as well as other peculiarities of style; but we are uncertain if either of these two, or those at the entrance of the Fyoom, have a claim to the honour of bearing that notable inscription.

The opinion of some inclines to give it to the northernmost of the Dashoor brick pyramids, where Colonel Howard Vyse discovered, in the temple before it, a stone bearing part of an early king's name, probably Ascyhis.† This pyramid, he says, measured originally 350 feet square, and was 215 feet 6 inches high, of which 90 feet now only remain; and the southern one was 342 feet 6 inches square, and 267 feet 4 inches high, now reduced to 156 feet. There is also a small one of brick, close to the south of the second stone pyramid, originally 181 feet square, and 106 feet high.

Large groves of *sont*, or acanthus‡ extend along the edge of the cultivated land in the neighbourhood of Sakkára and Dashoor, and have succeeded to those mentioned by Strabo; though the town of Acanthus, if Diodorus is right in his distance of 120 stadia from Memphis, stood much further to the S.§ A large dyke runs from the edge of the desert, a little to the north of the village of Sakkára, to the mounds of Memphis, at Mitrahenny.

Memphis is styled in Coptic Mefi, Momf, and Menf‖, which last is traditionally preserved by the modern Egyptians, though the only existing town, whose name resembles it, is Menoof in the Delta. The Egyptians called it Panouf, Memfi, Membe, and Menofre (Ma-nofre), "the place of

* There is reason to suppose the arch was known in the time of Osirtasen, as granaries represented at Beni Hassan appear to have vaulted roofs.

† See Ancient Egyptians, vol. iii. p. 317.

‡ Mimosa, or Acacia Nilotica.

§ Diodorus, 1. 97. See below, Vol. II. p. 13.

‖ See below, Vol. II. pages 2. and 4.

good;" which Plutarch translates "the haven of good men;" though it seems rather to refer to the abode of the Deity, the representative of goodness, than to the virtues of its inhabitants. In hieroglyphics it was styled "Menofre, the land of the pyramid;" and sometimes ei-Pthah, "the abode of Pthah," as well as "the city of the white wall."

In the time of Aboolfeda, A. D. 1342, the remains of Memphis were very extensive, of which little or nothing now exists but a large colossus of Remeses II., a few fragments of granite, and some substructions. Herodotus * and Diodorus † state that two statues were erected by Sesostris, one of himself and another of his queen, with those of four of his sons, before the temple of Vulcan or Pthah; and as there is every appearance of Remèses and that conqueror being the same king, this is probably one of the two they mention. The statues of Sesostris were 30 cubits (45 feet) high; the other four, 20 cubits (30 feet). The colossus is unfortunately broken at the feet, and part of the cap is wanting; but its total height may be estimated at 42 feet 8 inches, without the pedestal. The expression of the face, which is perfectly preserved, is very beautiful.

The stone is a white silicious limestone, very hard, and capable of taking a high polish. From the neck of the king is suspended an amulet or breastplate, like that of the Urim and Thummim of the Hebrews, in which is the royal prenomen supported by Pthah on one side, and by his contemplar companion Pasht (Bubastis) on the other. In the centre, and at the side of his girdle, are the name and prenomen of this Remeses ‡, and in his hand he holds a scroll, bearing at one end the name Amun-mai-Remeses. A figure of his daughter is represented at his side. It is on a small scale, her shoulder reaching little above the level of his knee.

If this be really one of the statues mentioned by the historian, it marks the site of the famous temple of Pthah; a fact that might be ascertained by excavating behind it, follow-

* Herodot. 2. 110. † Diodor. 1. 50. 57.

‡ From the variation in the mode of writing the prenomen, we have here a sufficient proof that the Remeses II. and III. of Champollion and Rosellini are the same king.

ing the direction in which it stood. During the high Nile, it is nearly covered with water, and parts of the ancient Memphis are no longer approachable; the traveller, therefore, who goes up the Nile in October, had better defer his visit to Mitrahenny till his return. This beautiful statue was discovered by Signor Caviglia and Mr. Sloane, by whom it was given to the British Museum, on condition of its being taken to England, but the fear of the expence seems to have hitherto prevented its removal. When the Turks have burnt it for lime, it will be regretted.

There is very little else worthy of remark amidst the mounds of Memphis. Near the colossus, lies a small figure of red granite, broken at the wrist. To the south of this is a limestone block, on which is sculptured the god Nilus, probably binding the throne of a king, which is broken away; and beyond it are two statues of red granite, one entirely corroded by exposure, the other holding a long *stela*, surmounted by a king's bust, wearing a necklace and a head-dress of horns, with a globe and two ostrich feathers. On the stela is a column of hieroglyphics, containing the banner and name of Remeses the Great, with the title "Lord of the assemblies, like his father Pthah."

Though the mounds of Memphis lie chiefly about Mitrahenny, it is probable that the Sarapeum was in the direction of Sakkára, as we learn from Strabo, that it was in a "very sandy spot," which could only be near the desert. Judging too from the size of Thebes, we may readily imagine that Memphis extended as far as the desert, to the westward; and Diodorus calculates its circuit at 150 stades, or upwards of 17 English miles, requiring a diameter of nearly 6 miles. The Sarapeum, indeed, was probably outside the circuit of the city, if what Macrobius * says be true, that the temple of this deity was never admitted within the precincts of an Egyptian town; and the distance from the centre of Memphis, at Mitrahenny, to the sandy slope of the desert, is far from being too much for the size of such a city, even after deducting considerably from the dimensions given by Diodorus.

* Macrob. Saturn. i. 4.

It probably extended from near the river at Bedreshayn to Sakkára, which only allows a breadth east and west of 3 miles, and its longest diameter was probably north and south. But it may be doubted, if Memphis was surrounded by a wall. It was not the custom of the Egyptians to include the whole of a large city within one circuit: Thebes even with its 100 gates had no wall; and we find there, as in other cities, that portions alone were walled round, comprehending the temples and other precious monuments. In places of great extent, as Thebes, each temple had its own circuit, generally a thick crude brick wall with stone gateways, sometimes within another of greater extent; and the quarters of the troops, or citadel, were surrounded by a massive wall of the same materials, with an inclined way to the top of the rampart.

The temples of Memphis were, no doubt, encompassed in the same manner by a sacred enclosure; and the "white wall" was the fortified part of the city, in which the Egyptians took refuge when defeated by the Persians.* This white fortress gave the title to Memphis, of the "city of the white wall."

Memphis was said to have been built by Menes†, the first king of Egypt; and the fact of his having changed the course of the river, which previously "flowed under the Libyan mountains," and for which he opened a new channel, about half-way between the Arabian and Libyan chain, is strongly corroborated by the actual appearance of the Nile. According to Herodotus‡, the river was turned off about 100 stadia above Memphis; and the dykes constructed at this point, to prevent its returning to its original channel, were kept up with great care by his successors, even to the time of the Persians. At Kafr el Iyát §, 14 miles above Mitrahenny, the Nile takes a considerable curve to the eastward, and would, if the previous direction of its course continued, run immediately below the Libyan mountains to Sakkára; and the slight difference between this dis-

* Hence the expression of Herodotus, "το τειχος το εν Μεμφι" (3. 14.).
† Diodorus says by Uchoreus. ‡ Herodot. 2. 99.
§ Eyát, or Aiát.

tance and the approximate measurement of Herodotus, offers no objection. Indeed, if we calculate from the outside of the town, which the historian doubtless did, we shall find that the bend of Kafr el Iyát agrees exactly with his 100 stadia*, or about 11½ miles, Mitrahenny being, as before stated, at the centre of Memphis. Savary, whose opinion seems to please Larcher†, supposes this ancient channel to have passed across the desert to the west of the Natron lakes; and the parts of petrified boats, with remains of mats and yards, that once navigated it, are gravely asserted to have been found in the Bahr-bela-ma, which has thence obtained the name of "river (sea) without water." This valley I shall have occasion to mention, in speaking of the Natron lakes, under the name of Bahr el Fargh.

The Bahr Yoosef also owed its origin to Menes, if we may judge from the name El Menhi, or Ménhee, by which it is still known; but having been repaired by Mœris, it was afterwards reported to be the work of that prince. Its name, Bahr Yoosef, or Bahr el Yoósefee, has in like manner been given it from the repairs of Yoosef Saláh e' deen (Saladin); but the ignorance of some Arab writers having attributed to the son of Jacob the works of the Eiyoobite sultan, this canal is commonly supposed to have been called after the patriarch Joseph. Though in reality it commences a little to the south of Dahroot e' Shereéf, and terminates partly in the Fyoom, and partly in those canals to the northward, which receive its divided stream, the name of Bahr Yoosef is still applied to the largest canal that skirts the cultivated land below the pyramids of Geezeh, and sometimes even to those in the southern parts of Egypt.

The canal that now runs between Sakkara and Mitrahenny (which also bears this name), and continues thence through the plain below the great pyramids, has probably succeeded to an ancient one that passed through Memphis, and brought the water of the Nile to the famous lake, which

* The stadium was, on an average calculation, 610 feet; or, at 600 stadia to a degree, $607\frac{2}{10}$ or $611\frac{59}{60}$ feet English. Eight stadia were reckoned to one Roman mile. See Vol. II. p. 13. note ‡

† See Larcher's Herodotus, 2. note 348.

was "on the north and west of the city." This lake was excavated by Menes. Herodotus says it was made on the north and west side, and not on the east, because the river was in the way; showing that Memphis stood near the Nile: as is further proved by his account of the herald sent from Cambyses by water to that city.*

The site of the lake I believe to be close to the dyke below Sakkára, where a hollow spot containing water for a great part of the year still remains, and the recess in the low hills to the westward of it accords with the direction it took. It was across this lake that the dead were transported to the tombs on the hill about the pyramids of Sakkara, and other parts of the cemetery of Memphis; and here were performed the ceremonies which gave rise to some of the fables of Greek mythology.

Diodorus †, in speaking of their adoption from Egypt, says, "Orpheus had learned of the Egyptians the greater part of his mystical ceremonies; the orgies that celebrate the wanderings (of Ceres), and the mythology of the shades below ..., and the punishments of the impious in Tartarus, the Elysian plains of the virtuous, and the common imagery of fiction, were all copied from the Egyptian funerals. Hermes, the conductor of souls, was, according to the old institution of Egypt, to convey the body of Apis to an appointed place, where it was received by a man wearing the mask of Cerberus; and Orpheus having related this among the Greeks, the fable was adopted by Homer, who makes the Cyllenian Hermes call forth the souls of the suitors, holding his staff in his hand..... The river he calls ocean, as they say, because the Egyptians call the Nile *oceanus* in their language; the gates of the sun are derived from Heliopolis; and the meadow is so called from the lake named Acherusian, near Memphis, which is surrounded by beautiful meadows and canals, with lotus and flowering rushes. And it is consistent with the imitation to make the dead inhabit those places, because the greater number and the most considerable of the Egyptian tombs are there; the bodies being ferried over the river and the Acherusian lake, and deposited in the

* Herodot. 3. 13.

† See Diodorus, 1. 9(

catacombs destined to receive them. And the rest of the Grecian mythology respecting Hades agrees also with the present practice of Egypt, where a boat, called Baris, carries over the bodies, and a penny is given for the fare to the boatman, who is called Charon in the language of the country. They say there is also, in the neighbourhood of the same place, a temple of the nocturnal Hecate, with the gates of Cocytus and of Lethe, fastened with brazen bars; and besides, other gates of Truth, and near them a figure of Justice, without a head. In the city of Acanthæ, on the Libyan side of the Nile, 120 stadia (about 14 miles) from Memphis, they say there is a barrel pierced with holes, to which 360 priests carry water from the Nile: and a mystery is acted in an assembly in that neighbourhood, in which a man is made to twist one end of a long rope, while other persons untwist the other end: an allusion to which has become proverbial in Greece. Melampus, they say, brought from Egypt the mysteries of Bacchus, the stories of Saturn, and the battles of the Titans. Dædalus imitated the Egyptian labyrinth in that which he built for king Minos; the Egyptian labyrinth having been constructed by Mendes, or by Marus, an ancient king, many years before his time: and the style of the ancient statues in Egypt is the same with that of the statues sculptured in Greece. They also say that the very fine propylon of Vulcan in Memphis was the work of Dædalus as an architect *, and that being admired for it, he had the honour of obtaining a place in the same temple for a wooden statue of himself, the work of his own hands; that his talents and inventive faculties at last acquired him even divine honours; and that there is to this day a temple of Dædalus, on one of the islands near Memphis, which is revered by the neighbouring inhabitants." †

The principal deities of Memphis were Pthah ‡, Apis, and Bubastis; and the goddess Isis had a magnificent temple there, erected by Amasis. This last was said to have been founded by Menes §, and was enlarged and beautified by succeeding monarchs. Mœris erected the northern vestibule;

* The improbability of this is sufficiently obvious.
† See Diodorus, 1. 97. and 98. on this subject.
‡ Probably both Pthah and Pthah-Sokari-Osiris. § Herodot. 2. 99.

and Sesostris, besides the colossal statues above-mentioned, made considerable additions with enormous blocks of stone, which "he employed his prisoners of war to drag to the temple."* Pheron, his son, also enriched it with suitable presents, which he sent on the recovery of his sight, as he did to all the principal temples of Egypt†; and on the south of the Temple of Vulcan were added the sacred grove‡ and temple of Proteus.§ The western vestibule, or propylæum, was the work of Rhampsinitus‖, who also erected two statues, 25 cubits in height; one on the north, the other on the south; to the former of which the Egyptians gave the name of summer, and to the latter winter. The eastern was the largest and most magnificent of all these propylæa, and excelled as well in the beauty of its sculpture as in its dimensions.¶ It was built by Asychis.

Several grand additions were afterwards made by Psamaticus, who, besides the southern vestibule, erected a large hypæthral court covered with sculpture, where Apis was kept, when exhibited in public.** It was surrounded by a peristyle of Osiride figures, 12 cubits in height, which served instead of columns; similar no doubt to those in the Memnonium at Thebes. I have endeavoured to give an idea of the interior of this court of Apis, in my "Manners and Customs of the Ancient Egyptians."††

Many other kings adorned this magnificent temple with sculpture and various gifts; among which may be mentioned the statue of Sethos, in commemoration of his victory over the Assyrians, holding in his hand a mouse, with this inscription, "Whoever sees me, let him be pious." Amasis too dedicated a recumbent colossus, 75 feet long, in the temple of Pthah; which is the more singular as there is no instance of an Egyptian statue, of early time, in that position.

According to Herodotus‡‡, "The *temenos* or sacred grove of Proteus was very beautiful and richly ornamented. Some Phœnicians of Tyre settled at Memphis, lived round it, and in consequence the whole neighbourhood received the name

* Herodot. 2. 108.
† Ibid. 2. 111.
‡ Or *temenos*.
§ Herodot. 2. 112.
‖ Ibid. 2.121.
¶ Ibid. 2. 136.
** Ibid. 2. 153.
†† See Frontispiece of Vol. I.
‡‡ Herodot. 2. 112.

of the Tyrian camp. Within the *temenos* was the temple of Proteus, which was called 'of Venus the stranger;'" whence the historian conjectured that it was of Helen, who was reported to have lived some time at the court of the Egyptian king. This is of course an idle Greek story; which, like so many others, shows how ready the prejudiced Greeks were to derive every thing from their own country.

Strabo, in speaking of Memphis, says*, "Near to the pyramids is Memphis, the royal residence of the Egyptians, distant three schœnes from the Delta.† It has a temple of Apis, who is the same as Osiris.‡ Here the bull Apis is kept in an enclosure, and treated as a god. He has a white mark on his forehead, and other small spots on his body, the rest being black; and when he dies, another is selected, from having certain signs, to take his place. Before the enclosure is a court, and another for the mother of this bull. He is permitted to go out occasionally into the court, particularly when any strangers are desirous of seeing him (at other times being only seen through the windows of his abode); and after he has played about a little he is taken back.

"The temple of Apis is close to that of Vulcan (Pthah), which is very magnificent, both in size and other respects. Before the *dromos* lies a colossus of a single stone; and in this space it is customary to have bull fights, the animals being trained for the purpose by persons who are like the breeders of horses; and having fought together, the reward is adjudged to the victor. At Memphis is also a temple of Venus§, supposed to be a Greek goddess. Some suppose it to be dedicated to the moon. There is also a Serapeum (or temple of Serapis) in a very sandy spot, where drifts of sand are raised by the wind, to such a degree that we saw some sphinxes buried up to their heads, and others half covered. From this circumstance any one may judge of the danger of being overtaken there by a whirlwind of sand.

* Strabo, 17. p. 555. † See Section IV. on the point of the Delta.

‡ When represented as a god, generally under a human figure with a bull's head. He is then called in hieroglyphics Apis-Osiris. See Ancient Egyptians, vol. iv. p. 347. and in Plate 31. Part 2.

§ The capital of a column with a head of Athor, or Venus (like those of Dendera), was lately found at Sakkára; and is now at Cairo in the possession of Dr. Abbott.

The city is large and populous, next to Alexandria in size, and, like that, filled with foreign residents. Before it are some lakes; but the palaces, situated once in an elevated spot, and reaching down to the lower part of the city, are now ruined and deserted. Contiguous are the grove and lake." ..... "Beyond Memphis (to the southward) is the city of Acanthus, with a temple of Osiris, and a grove of Theban acanthus trees, which produce gum; after which is the Aphroditopolite nome, and a city* of that name on the Arabian (eastern) bank, where a sacred white cow is kept."†

The taking of Memphis by Persians, under Cambyses, was the first blow received by this ancient city, which continued to be the capital of the lower country until the wealth of Alexandria had raised its importance to such a point, that Thebes and Memphis gradually decreased in size and opulence; and in the time of the Romans, Memphis held a secondary rank, and Thebes had ceased to be a city. Memphis still continued to enjoy some consequence, even at the time of the Arab invasion; and though its ancient palace was a ruin, the governor of Egypt, John Mecaukes, still resided in the city; and it was here that he concluded a treaty with the invaders, after they had succeeded in taking the strong fortress of Babylon. The wealth, as well as the inhabitants of Memphis, soon passed to the new Arab city of Fostát, and the capital of Lower Egypt in a few years ceased to exist. The blocks of stone of its ruined monuments were taken to build modern edifices; and we find Pococke, a hundred years ago, expressing his astonishment that the position of Memphis should be entirely unknown. Modern discoveries have ascertained its position, but we are surprised to find so few remains of this vast city; and the only traces of its name in the country are preserved by very doubtful tradition, and the MSS. of the Copts.

Several roads lead from the valley of the Nile to the Fyoóm, across the low Libyan hills; some from near Abooroásh, the great pyramids, and the neighbourhood of Sakkára and Dashoor; and others from different points, along the

* Now Atféëh. The cow was sacred to Athor, the Egyptian Venus.
† Strabo, 17. p. 556.

whole range to its entrance near the pyramid of Illahóon, to the westward of Benisooef.

In the plain between those hills and the Nile are the sites of many ancient towns; and about five miles to the N.N.E. of Abooroásh, is Weseem, in Coptic Ⲃⲟⲩⲥⲓⲙ, which probably occupies the position of Lêtopolis, the capital of the nome joining the Memphitic to the N.

The hills, where the pyramids stood, appear to have been called in hieroglyphics Roosh, or Loot, which probably applied to the whole range, as far as Memphis; and that it was customary for the Egyptians to give names to particular portions of the Libyan and eastern mountains, is evident from numerous inscriptions in various parts of Egypt.

View of the modern town of Manfaloót, showing the height of the banks of the Nile in summer. In the mountain range opposite Manfaloót, are the large crocodile mummy caves of Maábdeh.

A tomb under the brow of the hill near Sakkara, with arched roof; of the time of Psamaticus II.

SECTION IV.

The Natron Lakes.— The Delta.— Branches of the Nile.— Nomes.— Excursion in the Delta from Cairo by the Damietta branch.

JOURNEY TO THE NATRON LAKES.

THE usual route from the Nile to the Natron lakes, or Wadee Natroón, is from Teráneh; and a march of 12 hours is calculated as the distance from that place to the village of Zakeék, or Zākook*, the most northerly inhabited spot in the Natron valley.

* Pronounced Zāgéeg, or Zagoog.

The road, on quitting the Nile, at the distance of about 1½ mile from Teráneh, passes over the ruins of an ancient town, which have of late years been turned up in every direction for the purpose of collecting the nitre, that abounds in all similar mounds throughout Egypt. These ruins are of great extent, and apparently, from the burnt bricks and small decomposed copper coins occasionally found amidst them, of Roman time. Some columns, one of which is about 2½ feet in diameter, have also been met with; but no object of value has presented itself to indicate a place of much consequence; and it is therefore probable that its size was rather owing to its having been the abode of the many persons employed in bringing the natron to the Nile, than to the importance it possessed as an Egyptian town. This opinion is in some degree confirmed by the appearance of a large road leading to it from the S. end of the Natron valley, which is still used by those who go from that part of the country to the Convent of St. Macarius.

Teráneh is the successor of the ancient Terenuthis, in Coptic ⲧⲉⲣⲉⲛⲟϯ, of which the mounds probably occupy the site; and we may conclude that the modern town was built afterwards more to the E. in consequence of a change in the course of the river,—transferring to its new position a name corrupted from that of its predecessor. Momemphis and Menelaï Urbs also stood in the vicinity of Terenuthis, and the ancient road to Nitriotis is said by Strabo to have left the Nile not far from those towns.

The distance from Teráneh to Zākeék is from 36 to 37 miles, as measured by the pace of my camels and a pocket pedometer; which last I have found to be an excellent instrument when compared with the camel's pace, though not altogether to be depended upon alone; as it varies in consequence of the inequalities of the ground, and some other accidental causes, which cannot always be accurately allowed for. The road, on reaching the top of the low hills that skirt the desert, continues over a high plain, with little or no ascent, for 18 miles, the slight undulations of ground rising and falling in nearly an equal degree; and then descends gradually for a distance of eight more, when it arrives at the edge of the Natron valley, to which the descent is much more rapid, though of

no very great depth. It is however evidently lower than the valley of the Nile; and my barometer indicated a perceptible difference between the level of the bank at Teráneh, and the surface of the Natron plain. Out of three barometers I had sent to Egypt one only remained uninjured, which I took with me on this occasion; but by the time I had reached Zākeék, the mercury in this also was found to be not quite secure; and the escape of a small quantity may perhaps render my observations not altogether accurate. I cannot therefore be certain of the following results: that the bank of the Nile at Teráneh is about 58 feet above the village of Zākeék, or 86 feet above the surface of the Natron lakes.

The village of Zākeék occupies the site of what is marked in Colonel Leake's Map of Egypt as an ancient glass-house. This is still visible beneath, and close to the house built about twelve years since by some Europeans, who there established works for drying the natron, and who then founded the village, which now contains 50 or 60 huts, and about 200 inhabitants of both sexes. The glass-house is probably of Roman time. It is built of stone, and the scoria of common green glass, and pieces of the fused matter attached to the stones, sufficiently indicate its site, as their rounded summits the form of three distinct ovens.

The natron is found both in the plain and in two or three of the lakes. Those from which it is principally taken are called El Goonfedéëh and El Hamra. Two others, El Khortái and the lesser Melláhat e' Joon, also produce this salt; but, being very small, they yield but little; and the last is only frequented by the Arabs, who smuggle it thence to the Nile chiefly by the road through the Fyóom.* There are eight lakes which contain water all the year, and are called Melláhat. The largest and most southerly, Melláhat om Reésheh, produces only muriate of soda, or common salt. Next to this in size is Melláhat e' Jáár, also a salt lake; then El Goonfedéëh and Melláhat el Hamra, or Dowár el Hamra (from its round form), both which contain natron; then the larger Melláhat e' Joon, a salt lake; then e' Rasoonéëh, another salt lake; and last El Khortái, and the lesser Joon, which two

* Faioom, or Feioom.

produce natron, and are much inferior in size to the preceding. There are also two ponds (birkeh*), the Birket e' Shoo-kayfeh, and the Birket e' Rumáëd, which contain water the greater part of the year, but are dry in summer; and some other pools not worthy of notice, some of which yield a natron of indifferent quality. In those lakes which contain natron, or the subcarbonate, as well as the muriate of soda, the two salts crystallize separately; the latter above, in a layer of about 18 inches, and the natron below, varying in thickness, according to the form or depth of the bed of the lake, the thinnest being about 27 inches. All the lakes contain salt, though few have natron; but I could not hear of any that yield sulphate of soda.†

The water in the lakes varies much in height at different seasons of the year. They begin to increase about the end of December, and continue to rise till the early part of March, when they gradually decrease, and in May all the pools and even the two larger *Birkehs* are perfectly dry. The abundance of water in winter renders them less salt than in the subsequent months, and even the height of the Melláhat diminishes greatly in summer, leaving the dry part covered with an incrustation of muriate or subcarbonate of soda, according to the nature of the salt they contain. The difference between the bed of the Birkehs and of the salt and natron lakes is, that the former, when the water has evaporated, is mud, and the two latter a firm incrustation; and it is at this time that the natron called *Soltánee* is collected.

The natron consists of two kinds, the *white*, and the *Soltánee;* the latter taken from the bed of the lakes as the water retires, and the former from the low grounds that surround them, which are not covered by water. This is the best quality. It is prepared for use at the village by first washing and dissolving it in water, and then exposing it to the sun in an open court; from which it is removed to the oven, and placed over a fire in a trough, till all the moisture is extracted. It is then put into a dry place, and sent to the Nile for exportation to Europe; but the *Soltánee* is taken,

*. Or Beerkeh, pl. Bírak.

† Commonly called Glauber's Salts.

in the state in which it is found, direct to Cairo. In measuring the specific gravity of the water, that of the lakes containing natron and salt is found to mark 35 keerát (carats) in summer, immediately before it dries up; in January and February, about 24; the well water of the village 1, and that of the Nile 0.

The Wadee Natroón is not the only district in which natron is produced. It is found in the valley of Eilethyas, now El Káb, where it crystallizes on the borders of some small ponds to the eastward of the ancient town. The shores of the lake Mœris are also said to yield it, as well as "the vicinity of Alexandria, near the lake Mareotis, and the Isthmus of Suez."* Some is also brought by the caravans from Darfour; and from specimens I saw in the hands of the Jellabs, whom I met at the great Oasis, the latter appears to be of very good quality. It is much sought to give a pungency to snuff.†

There are several springs of fresh water in the natron valley, the purest of which are at the convents (or rather monasteries) to the S.; that of Dayr Baramóos being slightly salt. The water rises from and reposes on a bed of clay, which I found close to Zakeék, and at the base of the hills to the westward; and I have no doubt, from what I observed here, and at the Oases, that it filters beneath the mountains that separate the Wadee Natroón from the Nile; and, being carried over the clay which forms the base of the Libyan chain, finds an exit in these low valleys; forming springs of fresh water in places where the soil is free from all saline matter, and salt springs or ponds of natron when the earth, through which it passes from the clay to the surface, presents that foreign substance deposited of old in the neighbouring strata. The same is the case in many parts of Egypt; and in support of this opinion I need only state, that the water of all the salt wells becomes much sweeter, when a great quantity has been taken out; proving the water itself to be originally fresh, and rendered salt by contact with earth containing saline matter.

* Of this I can only speak on the authority of Clot Bey, vol. i. p. 124.
† They put snuff into their mouths in lieu of the tobacco leaf.

It seems singular that the lakes should rise so long after the high Nile, a period of nearly three months; and this can only be explained by the slowness of the water's passage, through the strata of the mountains intervening between the river and this distant valley; which, judging from the time the Nile water takes to ooze through the alluvial deposit of its banks to the edge of the desert, frequently not more than a mile or two off, appears to be proportionate to the increase of distance. The dip of the strata that border the Natron valley, is towards the north-east, whence it is that the descents to it and the adjacent Wadee Fargh are more rapid to the west than to the east; and this is consistent with the lower level of the former valley.

The Wadee Natroón contains a very small population; the village of Zākéek and the four monasteries, containing altogether not more than 277 inhabitants, of which the village, as before stated, has 200, and the convents the remaining 77: —Dayr Suriáni 30 to 40, St. Macarius 22, Amba Bishoi 13, and Dayr Baramóos 7. The inmates of all these monasteries are Copts, though Dayr Baramóos is said to be of Greek, as the Suriáni of Syrian origin. They offer little to interest a stranger, and are inferior in size and importance to those of St. Antony and St. Paul, in the eastern desert, to which they also yield in point of antiquity. They are, however, quite as well built; and some portions of them, particularly the churches in the tower of St. Macarius, are, perhaps, superior in point of construction. Indeed, the slender marble columns that adorn its upper church are very elegant; and many of the arches in the lower part of the convent are far better than we should expect to find in these secluded regions.

Each community is governed by a *superior:* some of the monks are priests with the title of father (Abóona), and the rest lay brethren. They are, for the most part, exceedingly ignorant; their whole knowledge and thoughts being confined to very limited theological learning, over which they deem it right to throw a pretended mystery, when conversing with those, who, not being of the priesthood, are supposed to understand nothing, or to be unprivileged to partake of sacred matters. Their surprise is consequently unbounded, when they find a layman, and, above all, one of a

foreign sect, who has studied the doctrines of Christianity, or the words of the Bible. But there is an air of respectability and mildness, in the deportment of the superiors, and most of the aged fathers, which is characteristic of the Christian; and which, while it marks a strong line of distinction between their patriarchal demeanour, and the arrogance of the *ulemas* of Islám*, cannot fail to leave a pleasing impression on the Christian stranger, and to call up in his mind the conviction that these people, though ignorant and prejudiced, are united with him in a common bond of union, and have ideas that sympathize with his own. It is, by no means, to their habits as monks, that I intend to attribute the good qualities they possess; for no one who has had an opportunity of associating with those drones of society, for a sufficient length of time to induce them to lay aside restraint at the presence of a stranger, can fail to be struck with the bitterness, spite, and uncharitableness of those, whom the constant study of their religion should have taught the duties of charity and good will; and I confess, that notwithstanding the evident objections that suggest themselves to the monastic life, I might have been disposed to admit some excuses for this mode of voluntary seclusion, had I never been a witness of the injury done to the character and disposition by its adoption. I speak of course generally, for many are the exceptions, and some even within the range of my own experience; nor do I extend the same remarks to the communities of olden times, when the world was immured in barbarism, nor to some of the present day, whose philanthropic conduct claims for them the gratitude of mankind.

Some of the monasteries at the Natron lakes have a collection of books, rather than a library, composed of Arabic, Coptic, and Syriac MSS., mostly relating to the Church service and religious subjects. Many of them are copies of older MSS. which had been injured by time or accident. They principally consist of the Gospels, Psalms, parts of the Bible, and works of the fathers; and when the text is in

* Doctors of Moslem law, or priests. It is the haughtiness of these Pharisaical personages which has obtained for them the animadversion of the Derwishes, who stigmatize them by the name of *Soffëh* (sofis). Our word sophistry has not a complimentary meaning.

Coptic, it has an Arabic translation at the side. There are also interpreted portions of the Gospels and Psalms, in which the Coptic word is placed separately, with its corresponding Arabic meaning opposite to it, as well as vocabularies (*sillemee*) in Coptic, with Arabic translations to each.

Mr. Tattam, on his visit to these monasteries a few years ago, brought away upwards of fifty volumes. Among them was a treatise of Eusebius, not previously known, which has been printed in England by the Oriental Text Society; and on his return in 1842, he has obtained four times that number of MSS., all indeed that were not used by the monks. In these too may be found some curious documents; though it is probable that the greater part are only versions of Scripture, translations of the Greek fathers, legends of saints, and books of Church service.

Each monastery does or ought to possess a *ketáb sillemeé*, or vocabulary *, in which the Coptic is placed, in the same manner, with its equivalent in Arabic; not arranged alphabetically, but under various heads, as parts of the human body, vegetables, utensils, &c., as well as the names of towns in Egypt. These last have been of great use in fixing the positions of many ancient places. It is however to be regretted that some of the names are far from certain, owing to the ignorant presumption of the copyists, who have often introduced the name they supposed the town to have had, with or in lieu of that in the MS. they were employed to copy; instances of which I observed in the vocabulary at Dayr Macarios †, where Babylon is said to be the same as *On* (the ancient Heliopolis), and the *Mataréëh* of the Arabs.

When I visited the tower at Dayr Macarios, I saw many MSS. bound and in good condition, and the whole ground was strewed with the torn leaves and fragments of others, which having been copied, they considered of no further use; but I could learn no tidings of the dictionary said to be in one of these convents, nor had any one ever heard of the map of the patriarch, mentioned by Pococke; for which I have often

* Literally Gradus, not ad Parnassum — a place antithetically opposed to a Coptic monastery.

† Or Convent of St. Macarius.

inquired in vain at Dayr Antonios, Dayr Bôlos, and many Christian villages in Egypt.

The Natron convents or monasteries are all surrounded by a lofty wall, with an entrance on one side, so low that you are obliged to stoop down on entering; and on the outside are two large mill-stones, generally of granite, which in case of danger are rolled together into the passage after the door has been closed, in order that the Arabs shall neither burn it nor break it open; the stones being too heavy and fitting too closely to be moved from without, and intervening between the enemy and the door. Those who have rolled them into the passage are afterwards drawn up by a rope through a trap-door above; and the want of provisions soon obliges the Arabs to raise the unprofitable siege, which not having been provoked by any outrage committed by the monks, seldom leaves in the recollection of the aggressors any rancorous feelings; and it rarely happens that they ill-treat those whom they happen to meet on their way to the Nile.

Notwithstanding the lowness of these doorways, the cattle that turn the water-wheels for irrigating the gardens, and the mills for grinding the corn, are made to pass through on their knees; and even the oxen we had with us were subjected to this operation, horns, legs, and tail being in turns pulled, to force them through the unaccommodating aperture; fear of the Arabs, who had a few days before carried off some cattle belonging to Zāḳéeḳ, having rendered this precaution necessary.

As soon as the bell has announced the arrival of a stranger, proper inquiries and observations are made, to ascertain that there is no danger in opening the door for his reception; and no Arabs are admitted, unless, by forming his escort, they have some one responsible for their conduct. On entering, you turn to the right and left, through a labyrinth of passages and small courts, and at last arrive at the abode of the superior and the principal monks. This consists of numerous small rooms, with a door serving as an entrance for the inmate and his share of light, which is fastened up during his absence at prayers or other avocations with a wooden lock, whose key might serve as an ordinary bludgeon. In some parts of the world the bearer

of such an instrument about his person might run a risk of arrest, for carrying a dangerous weapon; and it is by no means certain that an Oriental inkstand would not render him liable to a similar accusation.

A garden with a few palms, some olive, *nebḳ**, and other fruit trees, occupies the centre of the principal court; and here is frequently one of the churches;—for these monasteries contain more than one, and the tower or keep of St. Macarius has no less than three within it, one over the other; as if additional services were required when the danger was great; the tower being the last place of refuge, when the entrance has been forced, or the walls scaled. Retreating to this, they pull up the wooden draw-bridge that separates it from the rest of the building: a well of water and a supply of provisions always deposited there, and never allowed to decrease below a certain quantity, secures them against the risk of want of food; and the time occupied in the siege, ere the Arabs could effect an entrance, would always be sufficient to enable them to remove every thing eatable, or otherwise valuable, from below, and render the occupation of the body of the place totally unprofitable to the intruders.

Every civility is shown to the stranger during his stay, which I experienced both at Dayr Suriáni † and St. Macarius, particularly from the superior of the latter; and I have reason to believe that the others are equally hospitable. The room allotted to a stranger at Dayr Suriáni is large and well lighted; but I recommend him to remove the mats before he takes up his abode there, otherwise he is not likely to pass a comfortable night, under the assaults of some hundreds of bugs; and he will run a risk of carrying away many score in his baggage, which may continue to torment him, and people the house of his future hosts, unless he can spare a couple of hours in the morning to clear his things of these intruders. St. Macarius is free from this scourge; but of the other two I can say nothing, not having passed the night either at Baramoós or Amba Bishói.

The Dayr Suriáni was built by one Honnes, a holy person-

* Rhamnus Nabeca.

† The superior of this monastery is blind.

age, whose tree is still seen about a couple of miles to the southward, near the ruins of two other convents. It is supposed to resemble Noah's ark* in form, though in no other respects; for here, as at other Coptic monasteries, the admission of women is strictly prohibited, to the great discomfiture of any ladies who may happen to visit these regions. But though stern and inflexible, like other monks, respecting the admission of women, and in refusing to all but the unmarried the privileges of a monastic life, they do not exclude a widower, on his renouncing for ever the thoughts of matrimony. The rules of the Coptic church are even so indulgent as to allow a priest, who has not taken monastic vows, to marry once; but the death of this his only wife condemns him to future celibacy†, though it should happen a few weeks after the celebration of the marriage rites.

The title of the superior of a monastery is *Gommos.* He is next in rank to a bishop. The head of the Coptic, like the Greek and other Eastern churches, is the patriarch, who answers to the pope of Rome, and is elected to this high office from among the fathers of St. Antony, or some other monastery.‡ Next to him is the Mutrán §, who, appointed by the Egyptian patriarch, is sent to Abyssinia to superintend that offset of the Coptic church. In former times, when the patriarch lived in Alexandria, there was a Mutrán at Cairo; but his removal to the capital has rendered this office unnecessary; and the only dignitary now holding that title is the chief of the Abyssinian Christians; who at his death is succeeded by another from Cairo, sent *in chains* to his see, as if to demonstrate with full effect the truth of "*nolo episcopari.*"

Egypt, which once swarmed with monks, and was not less prolific in nuns, has now only seven monasteries, and is entirely destitute of nunneries, whose inmates might not perhaps feel safe in a country in the hands of the Moslems. These seven are the two in the eastern desert of St. Antony and St. Paul, the four of the Natron valley, and one at Gebel

* "Seféenet Saydna Nóoah," "the boat of our lord Noah."

† Like the Greeks, they adopt the command in 1 Tim. iii. 2. 12.

‡ The present patriarch was a monk of Dayr Antónios, as was the case a hundred years ago, in Pococke's time.

§ Probably short for Metropolitan.

Koskam, in Upper Egypt. To these the name monastery properly belongs; and convent may be confined to those where women are admitted as well as men, as in the numerous *Dayrs* on the Nile. The Dayr el Adra on Gebel e' Tayr, those of Bibbeh, Boosh, Negádeh, Aboo Hònnes, near Antinoë, three in the capital, and two at Old Cairo, Amba Samoeel and Dayr el Hammám in the Fyoóm, those of Alexandria, Girgeh, Abydus, Ekhmim, Mellawee, Sook, Feesheh near Menoof, "the red and white monasteries," that of Amba Shnóodeh, near Soohág, as well as others in different parts of Egypt, no longer have the character of monasteries; the priests being seculars, and the inmates of both sexes. They bear, however, the name of monasteries, and are looked upon with peculiar respect; the churches are visited as possessing peculiar sanctity, and one called Sitte Gamián, near Damietta, has the honour of an annual pilgrimage, which is attended by the devout from all parts of the country.

Tradition states their former number in Egypt and its deserts to have been 366, a favourite amount in traditions of the country, which has been given to the villages of the Fyoóm, as well as to the windows of the temple of Dendera; and the same kind of fancy for a particular number has reckoned the monasteries once standing in the Natron valley at 66; which is also said to be the actual amount of the villages in the Fyoóm, though I have myself counted upwards of 70, existing there at the present day.

Of the former state of this district, Gibbon observes, "To the south of Alexandria, the mountain and adjacent desert of Nitria were peopled by 5,000 anachorets; and the traveller may still investigate the ruins of 50 monasteries, which were planted in that barren soil by the disciples of Antony." In the Upper Thebais, continues the historian, "the vacant island of Tabenne was occupied by Pachonius and 1400 of his brethren. The holy abbot founded successively nine monasteries of men, and one of women; and the festival of Easter sometimes collected 50,000 religious persons, who followed his *angelic* rule of discipline. The stately and populous city of Oxyrhinchus, the seat of Christian orthodoxy, had devoted its temples, the public edifices, and even the ramparts, to pious and charitable

uses; and the bishop who might preach in twelve churches, computed 10,000 females and 20,000 males of the monastic profession. The Egyptians, who gloried in this marvellous revolution, were disposed to hope and to believe that the number of the monks was equal to the remainder of the people, and posterity might repeat the saying, which had formerly been applied to the sacred animals of the same country, that in Egypt it was less difficult to find a god than a man."*

The district of Nitria, or Nitriotis, is sometimes known as the Desert of St. Macarius, whose monastery still remains there, a short distance to the S. of the Natron lakes, from which it is separated by a few low hills. Here too are the ruins of three other similar buildings, once the abode of monks; and about half a mile to the E. are mounds of pottery, that indicate the site of an ancient town. The remains of Pagan date are rare in this valley: even the small stone ruin, $2\frac{2}{3}$ miles to the S.W. of Dayr Suriáni, is of Christian time; and it is difficult to fix the position of the two towns of Nitriotis; the only ancient remains being the glass-house of Zakeek, and the heaps of pottery just mentioned. The former, perhaps, marks the site of Nitria, and the latter Sciathis, whence this district received the appellation of Sciathia, or Sciathica regio, in Coptic Shiêt. M. Champollion thinks that the valley, having received its name from the town of Sciathis, the latter ought to be placed within it; but this objection seems to be answered by the convent of St. Macarius, its immediate neighbour, having also given its name to the whole district, which, as already stated, is frequently called the Desert of St. Macarius.

Strabo says† it contained *two* pits (lakes) of nitre (natron), the inhabitants worshipped Sarapis, and it was the only district of Egypt where sheep were sacrificed; though Herodotus‡ tells us the Mendesians had also the custom of immolating them to the deity of their city.

The Coptic name of the town of Nitria was ⲫⲁⲙⲛⲍⲟⲥⲉ§, and the district was called ⲡⲁⲁⲁⲁⲁ-ⲙⲛⲍⲟⲥⲉ.

Other ruined convents may be seen about two miles to the S. of the Dayr Suriáni; and the vestiges of a few others may be traced here and there in the Natron valley; but it would

* Gibbon, vi. ch. 37. p. 243.
† Strabo, 17. p. 552.
‡ Herodot. 2. 42.
§ "The town of Natron."

be difficult now to discover the sites of the 50 mentioned by Gibbon, or even half that number. The modern monks are little interested about the ruined abodes of their predecessors: they are ignorant even of the history of their church; and it would be difficult to find any one to point out the convent where the ambitious Cyril passed some years, under the restraint of a monastic life, and from which he was called to perform a conspicuous part, as one of the not very Christian of Christian pontiffs.

The rise and history of the Christian church, the metaphysical controversies, or the physical conflicts of various parties, the persecutions of hostile sects, and the disorders consequent upon the ambition of rival patriarchs, might afford materials for curious, though painful investigation; but while the Christian laments the crimes perpetrated in support of a favourite doctrine, or for interested purposes, by those whom their religion should have taught far different conduct, he may find some consolation in the conviction, that mankind has not become worse by time, and that modern civilisation has tended to carry out the humane views of Christianity, to an extent, which leaves no room for regretting the fancied superiority of olden times. But the melancholy fate to which the Egyptian church was doomed by the invasion of the Moslems, and the ignorance that pervades all classes of Christians in the East, are still subjects for contemplation and regret. He sees in Nubia and in the Oases the ruins of churches, where the followers of the Gospel are no longer to be found, and the Abyssinians, the only Christian people of Africa, are little removed above the rank of savages.

Much indeed might be done for the instruction and benefit of that remote race: — not however by introducing the controversies of different sects, and sowing the seeds of religious discord, from which their parent church, the Copts or Jacobites of Egypt, suffered so much in former times; and it is to be hoped that Europeans who undertake the laudable office of visiting and instructing them, will avoid all controverted points, and confine themselves to those useful subjects, which an increase of knowledge may enable them to comprehend.

The Church of Rome has induced some to forsake the

tenèts of their ancestors, and join the community of the Catholic Copts; and these converts have occasionally gone as far as Italy, on a visit to the papal capital. But those of the original or Coptic Church look to Egypt alone for instruction, whither a few come to study under the guidance of the monks, particularly such as are intended for the priesthood. After passing some time there, and performing the pilgrimage to Jerusalem, they return to their country, to instruct others, who have not had the same advantages of a short converse with the Egyptian priests, rather than an Egyptian education; which, judging from those I met at the Natron lakes and at Dayr Antonios, who were ignorant of Arabic, can be of little use to them, or to the community they are destined to enlighten.

My wandering to Abyssinia has at last brought me back to the Wádee Natroón. The productions of this valley are few; and from its dreary appearance, it might be supposed to boast of nothing but the salt and natron, for which it is indebted to its barrenness and its name. Two other articles, however, of some importance are grown there, and exported thence to the Nile,—the rushes (*soomár*), and bulrushes (*bèerdee**), used for making the well-known mats of Egypt, that tend so much to the comfort of the Cairenes. Of the former the best kind are made, called *Menóofee*, from the town where they are manufactured; of the latter an inferior quality, most commonly used at Cairo, the Menóofee being principally confined to the houses of the rich.† But it is not to the Natron valley that the Menóofee mats are indebted for the best rushes; those of el Maghra or Wádee e' Soomár ("the valley of rushes") are greatly superior, and are brought across the desert expressly for this manufacture. Wádee el Maghra is on the road to Sèewah, and is reckoned to be four days from the Nile, and three from the Natron lakes.

The aspect of the Natron valley is no less gloomy from

* This name beerdee, or burdee, is also applied to the papyrus; but the above is a common bulrush, or typha.

† A very ordinary kind of mat, called Nookh, made of *halfèh* grass (Poa Cynosyroïdes), serves for holding charcoal and other common purposes. There is also another kind made of palm leaves, mostly in Nubia, and called barásh (brash), which are of neat workmanship and convenient in travelling, being light and easily rolled up.

the sands that have invaded it, than from the character of the few plants it produces. No trees, no esculent vegetables, relieve the monotony of the scene, or reward the labour of him who attempts to rear them: the palm, which seems to belong to every district of Egypt where water can be found, is here a stunted bush; and no attempt has been successful to enable it to attain the height or character of a tree. The few that are found between Zā̲kéek̲ and Dayr Baramoós, and to the east of Dayr Macários, seem only to rise above the earth to bear witness to the barrenness of the salt and sandy soil, which condemns them to associate with its other stunted productions. These too, which are of the most humble species common to sandy districts, are smaller than in other deserts: the tamarisk is even rare here, and nothing appears to flourish except the mesembrianthemum and bulrushes. These last grow both in the water, and at a distance from the lakes, amidst the sand-hills of the plain. In the water they reach the height of 10 feet.

The animals that frequent this district are the gazelle, bukkar el Wahsh ("wild cow"), or *antelope defassa*, the jerboa, fox, and others common to the Libyan desert; and some travellers mention the stag; though I could not find any one who had seen or even heard of it, either in the Wádee Natroón or the adjacent valley. I do not, however, affirm that it has not been seen there: the sculptures of the ancient Egyptians represent it as an animal of their country, and the horns are sometimes sold in the streets of Cairo, as rarities brought by the Arabs, and strangely miscalled by the sellers "fishes' bones."

Water-fowl abound; ducks are in great numbers, and water-hens, jack-snipes, sandpipers, and other birds common to the lakes and ponds of Egypt, frequent the shores of the Natron lakes.

The length of the Wádee Natroón is about 22 miles, its breadth, reckoning from the slope of the low hills that surround it, 5½ in the broadest part; though the actual level plain is not more than two, and is here and there studded with isolated hills, and banks of rock covered with sand. The ascent thence towards the Bahr el Fargh is very gradual, and the descent to it is even more rapid than on the eastern side

of the Natron valley; but the latter is deeper than its western neighbour, though inferior to it both in length and breadth. The hills that separate the two valleys, as well as the low banks that form the undulating ground of the Bahr el Fargh, are covered with rounded silicious pebbles, with here and there pieces of petrified wood and coarse gritstone, lying amidst loose sand; the rocks below being a coarse sandstone. These agatised woods are mostly palms, a knotted wood, apparently of a thorny kind, and a jointed stem resembling a cane or solid bamboo, precisely the same that are found on the opposite side of the Nile, at the back of the Mokuttum range behind Cairo. The pebbles and woods have probably been once imbedded in a friable layer of sandstone, which, having been decomposed and carried off by the wind, has left these heavier bodies upon the surface of the stratum next beneath it; while its lighter particles have contributed not a little to increase the quantity of sand in these districts: and, indeed, the rock immediately below is of a texture little more compact than that which I suppose to have been thus removed.

THE BAHR EL FARGH.

The Bahr el Fargh, or, as it is sometimes called, Bahr-bela-ma, runs towards the Wadee e' Soomár (or El Maghra) on the road to Séewah on one side, and to the back of the mountains on the west of the Beerket el Korn in the Fyoóm on the other; another branch diverging towards the east, and communicating with the valley of the Nile a little below Abooroásh, about five or six miles north of the pyramids of Geézeh. The hills that border it are of irregular form, being indented here and there, as its bed is varied by numerous elevated ridges, so as to deprive it of all the character of a river, which many have supposed it originally to have been. Some have even claimed it for the Nile, as an old bed of that river, seeing in the petrified wood within its bed and on the adjacent hills the remains of boats that navigated this ancient channel.* What had become of the alluvial deposit of this fertilising river they fail to tell us; and it is

* Savary, Lettres sur l'Egypte. The Frank quarter of Cairo still re-echoes the same story.

only surprising they did not avail themselves of the clay on which the mountains repose to support their theory, though it might be difficult to explain the voluminous deposit of the superincumbent rocks intervening between this district and the valley of Egypt. But without requiring the aid of the Nile to form a valley unmarked by the most ordinary features of a river's course, we may see in it the effect of a similar cause, which at an early period formed other low Wadees in the Libyan desert, as its neighbour, the Natron valley, and the Oases; and it must be confessed, that if the Nile were called upon to account for all those below its own level in the western desert, it would be justified in claiming for itself an antiquity and a power of ubiquity, with which neither the age of the present world nor the nature of rivers are acquainted.

THE DELTA.

There is no part of Egypt less known to Europeans than the Delta; owing to the difficulties that present themselves in visiting the sites of its ancient towns, the few that contain any ruins of importance, and the greater interest offered by those of Upper Egypt. In some, however, the remains are not undeserving of notice; and the positions of the many remarkable cities that this district once contained are well worthy of investigation, as well as the course of the different branches of the river as they flowed towards the sea.

Those sites which offer remains of the greatest importance, on the two modern branches of Rosetta and Damietta, and their vicinity, are, on the former, Saïs, at Sa-el-Hagar, already mentioned*; and in the plain between it and Alexandria, Schedia, near Nishoo, on the old Canopic branch; Canopus near Abookir (Abookeer); Alexandria; and numerous vestiges of towns on the N. E. and S. E. of the Lake Mareotis. On the Damietta branch, Bebayt-el-Hagar, between Zifteh and Mahállet-el-Kebéer; and to the E., Bu-

* Page 184.

bastis or Tel Basta, Harbaŷt, Tel-el-Mai, and Tel Hamdéed, San or Tanis, Tennees or Tennesus, and Pelusium; which I shall have occasion to mention presently.

In former times the base of the Delta extended along the sea-coast from the Canopic to the Pelusiac mouth, or, as Herodotus states, "from the watch tower * of Perseus along the coast to the salt-pits of Pelusium, a length of 40 schœnes."† We therefore perceive that it is now much more limited in breadth, and that a great portion of this tract has been lost for agricultural purposes by the failure of the Pelusiac branch. The same has also happened at the western extremity of this triangle, where arable land, once traversed and irrigated by the Nile, has been replaced by a barren tract, partly occupied by marshes or useless lakes. The southern point of the Delta has also been removed further northwards, having been, as I believe, in Herodotus's time, very little beyond the parallel of Heliopolis‡, or about 11 English miles N. of the pyramids; so that this district has also decreased in length as well as breadth, though that portion of its lost land has not suffered the same fate as the country at the lower parts of the Pelusiac and Canopic branches. Indeed, as I have elsewhere had occasion to remark, the extent of arable land to the S. of the Delta has greatly increased as it will always continue to do, though a portion of the Delta itself has been lost by the effect of the sea, by the accumulation of downs of sand, and by the neglect of man. Nor has it had the advantages of constant increase by any encroachment on the sea, into which some have supposed it has been protruded by the constant deposition of alluvial soil brought down by the Nile. And I have already had occasion to show § that, so far from this having taken place, the same towns are on the sea-shore as in the earliest times of Egyptian history; and an evident depression of the land, by subterraneous agency, has allowed the sea to invade a portion of

* It is evident that this tower was close to the Canopic mouth; probably, as Colonel Rennell conjectures, on the point of Abookir; and not, as Strabo supposes, on a sandy point at the Bolbitine mouth.

† Herodot. 2. 15. Colonel Rennell calculates them at 40 stadia each. Strabo allows only 30 in the Delta.

‡ Heliopolis stands 9½ miles N. of the pyramids.

§ Ancient Egyptians, vol. i. p. 5., and above, Vol. I., p. 128.

its northern face, and has counteracted the effects of the alluvium deposited by the river in its shallow lakes.

POINT OF THE DELTA.

That the point of the Delta was much further to the south formerly than at the present day, is evident from every account given of its position by ancient authors. Pliny* places it 15 M. P. from Memphis, Strabo† at 3 *schœnes*, and Ptolemy‡ at 10 minutes of latitude from that city. These distances are by no means certain, and would require it to be considerably to the south of Shoobra. The Itinerary of Antoninus offers nothing to guide us. From this we only learn that Memphis was 12 M. P. south of Babylon, 24 from Heliopolis, and 20 from Letus or Letopolis; and from the known distances of the two former, we find that his 12 M. P. are equal to 9 English miles. Taking then the measurement of Pliny of 15 M. P., and supposing it to be calculated from the north end of Memphis (whose circumference of 150 stadia, or 18¾ M. P., gives a diameter of 6¼ M. P.), we have, by adding the half diameter of the city, or 3⅛ M. P., 18⅛ from the centre of Memphis to the point of the Delta, or, according to the above computation, about 13½ English miles. This brings it to 2½ miles above the modern palace of Shoobra. Strabo gives us another point to guide us, in the position of Cercasora, which he says was opposite it in the same parallel with Heliopolis; and Heliopolis, as we know from Herodotus§, was opposite the southern extremity of the Delta. This, therefore, places it a little below Shoobra, or about 3 miles north of the position indicated by Pliny; or if the islands opposite that place are the remains of the point of the Delta, it may have commenced about a mile further south, and so much nearer to Pliny's position; which, indeed, is not improbable. At all events there is every reason to believe it was very near to the site of the present

* Plin. 5. 9.
† Strabo, 17. p. 555.
‡ Ptolemy, Geog. 4, 5.
§ Herodot. 2. 17.

palace; and it is remarkable that the river at this part first begins to take a bend to the westward.

According to Herodotus, the Nile ran in a direct line northwards, as far as the point of the Delta: it then divided itself into three branches; one, the Pelusiac, running to the east; the opposite one, the Canopic, striking off to the west; and the Sebennytic, which ran between those two, continuing in the *same direction* it had hitherto had to this point, and piercing the Delta through the centre. And no one can look at the map without perceiving that it was here the Nile took those three courses, and that here the Canopic branch first turned off to the westward.

Pliny reckons 146 M. P. from the point of the Delta to the Canopic mouth; which, according to the above ratio, are equal to 109½ English miles, and agree very correctly with this spot, though a similar agreement cannot well be relied on in so long a distance.

With regard to Lêtus, or Lêtopolis*, and Cercasora, it appears to me that the former stood inland, a little to the south of the latter, and that they were, not, as Colonel Rennell supposes, the same place; the reason that one is mentioned by the Itinerary, and the other by Strabo, being, that Letus was *on the road* from Memphis to Hermopolis (Damanhóor) and Alexandria, from which Cercasora was at some distance to the right; and that Cercasora was *on the river*, and was mentioned by him because it contained the observatory of Eudoxus.

BRANCHES OF THE NILE.†

Before I commence my examination of this intricate subject, I have much pleasure in acknowledging the assistance I have received from Colonel Rennell's valuable work, and from the map of the Delta, made during the occupation of

* Ptolemy places Lêtopolis "inland."

† Ammianus Marcellinus gives the seven names — 1. Heracleoticus; 2. Sebennyticus; 3. Bolbiticus; 4. Phatniticus; 5. Mendesius; 6. Taniticus; 7. Pelusiacus (22, 36.).

Egypt by the French; both which I recommend to those who are desirous of pursuing their researches in the Delta. Indeed too much praise cannot be given to the indefatigable labours of Colonel Rennell, and of the *savans* to whom we are indebted for the "Déscription de l'Egypte,"—a work worthy of the liberal intentions that dictated its execution, which will ever remain a grand memorial of their industry and talents. And if the monumental part does not evince the same care, we may find some excuse for its inaccuracies, when we consider that it was executed under circumstances by no means favourable to the occupation of an antiquary; while we regret that it does not possess the same merits as the Natural History, and other portions of that noble work. But its deficiencies have been amply made up by the labours of another of their countrymen; and the name of Champollion will be ever looked upon with gratitude and admiration by those who interest themselves in Egyptian researches; while we may hope that the life of another, whose name holds so conspicuous a place among the archæologists of Europe, M. Letronne, may be long spared to give to the world the benefit of his brilliant talents. I must at the same time request the reader indulgently to forgive the dryness of this subject, and to beg him to consider it intended rather to aid those who happen to have the opportunity and inclination to examine this unknown district, than to please with the description of its remains; and any one who has the patience to investigate it, and fix the positions of its numerous ancient towns, will make an addition to our knowledge in ancient geography which will merit the thanks of every Egyptian antiquary.

Most ancient authors agree in giving to the Nile seven branches, by which it entered the sea:—1. The Pelusiac, or Bubastite; 2. The Tanitic, or Saïtic; 3. The Mendesian; 4. The Bucolic, or Phatmetic (now of Damietta); 5. The Sebennytic; 6. The Bolbitine (now of Rosetta); and 7. The Heracleotic, or Canopic. Of these, the Bucolic and Bolbitine are said by Herodotus to have been "made by the hand of man;" and it is a remarkable fact that these are the only two now remaining, the others having either entirely disappeared, or being dry in summer; which would seem to

confirm an otherwise inexplicable prophecy of Isaiah*, that man should go over the Nile "dry shod." This is a conjecture which I offer to the consideration of the learned reader.

Though Herodotus speaks of "the five mouths† of the Nile," he enumerates seven‡—the Canopic, the Pelusiac, the Sebennytic, which divides itself into two others, the Saïtic and Mendesian, the Bolbitine and Bucolie; but it is in consequence of the two last "not being natural mouths" that he limits the number to five. Other smaller channels also existed towards the extremity of the Delta, which made up the eleven mentioned by Pliny, besides four others which he calls false mouths.§ These smaller channels, the false mouths, were very shallow according to Strabo‖, and probably dry during the summer, having only water enough for small boats; and there is reason to believe, as Colonel Rennell supposes, that the Pelusiac, Sebennytic, and Canopic, were the three principal branches; and that the latter, "whether from its greater depth and more convenient position, or from political reasons, was originally 'the sole emporium of Egypt;' strangers not being allowed to enter the other branches."¶

1. THE PELUSIAC OR BUBASTITE BRANCH.

I have already spoken of the commencement of this, with the Sebennytic and Canopic branches, at the southern extremity of the Delta**, and have mentioned†† the towns of Heliopolis and Onion that lay inland to the eastward. This branch from the apex of the Delta took the direction of the modern canal of Shibbéen, passing a little to the W. of Onias, and thence to Bubastis, where it formed an island, on which

* "With his mighty wind (the Lord) shall shake his hand over the river, and shall smite it in the seven streams, and make men go over dry shod." Isaiah, xi. 15.

† Herodot. 2. 10.

‡ Ibid. 2. 17. Isaiah also mentions "seven streams."

§ Plin. 5. 10. "Undecim enim reperiuntur, superque quatuor, quæ ipsi falsa ora appellant. Sed celeberrimis septem, proximo Alexandriæ Canopico, deinde Bolbitino, Sebennitico, Phatnitico, Mendesiaco, Tanitico, ultimoque Pelusiaco.....Naucratis, unde ostium quidam Naucraticum nominant, quod alii Heracleoticum, Canopico, qui proximum est, præferentes."

‖ Strabo, 17. p. 551.

¶ Rennell, vol. ii. p. 150.

** Pages 191. 399.

†† Sect. III. pp. 289. 297.

the town stood. From this it also received the name of Bubastite branch. Thence it flowed in a north-easterly direction to Phacusa, the modern Fakkóos, and from that its course was rather more towards the east, to the sea, which it entered a little to the west of Pelusium. Strabo calculates 25 schœnes from that city to the point of the Delta, following the river.

The principal towns to the eastward of this branch, below Heliopolis, were Scenæ Veteranorum, Vicus Judæorum, Bubastis agria (Belbáys), Thou, Tacasarta, Sile, Daphne, Heracleus, Magdolum, and Lychnos. Bubastis agria, the Phelbes of the Copts, and the Belbáys of the Arabs, is supposed by some to be the Buto of Arabia, mentioned by Herodotus*; near which was a gorge in the mountains, separating the valley of the Nile from "an extensive plain contiguous to Egypt," where he reports that "the ibises prevented the inroads of the winged serpents coming from Arabia." Some consider it the site of Thou†, but this was more to the N.E., near the modern Abaséëh, which may not be far from the position of the Arabian or Eastern Buto.

Aboolfeda mentions a town called Abbáseh, about a day's journey‡ from Belbáys to the N.; which some have thought to be Thaubastus. He says it was built at a late time, and called after Abbáseh, the daughter of Ahmed ebn e' Toolóon, having gone there to bid adieu to her niece (the daughter of her sister), Kutr e' Nedda, daughter of Khamarawéëh, the son of Ahmed ebn e' Toolóon§, when she was going to be married to Mautuddid. And this town was built where her tent had stood.

The site of Bubastis is still marked by lofty mounds‖, and the modern name of Tel Basta.

A little above Bubastis, began the canal of the Red Sea, as we are told by Herodotus; to which a new channel was afterwards conducted from a more southerly part of the river¶; and Ptolemy derives the channel that passed by Athribis from

* Herodot. 2. 75. † See above, p. 313.
‡ His *Merhala* was only about ten miles.
§ Or Ahmed, the son of Toolóon, who built the mosk at Cairo, mentioned in p. 230. See Hist. of the Caliphs.
‖ See below, Excursion in the Delta, p. 427.
¶ See p. 313. Sect. III.

the Bubastite branch, which it left a little below the point of the Delta.

The remains at Pelusium are said to consist of mounds and a few fallen columns. It is a place difficult of access. In winter it is unapproachable from the mud left there on the retiring of the inundation, which only dries up in summer; and there is sometimes a risk in going by land, from the accidental visits of strange Arabs. In the autumn, when the Nile is high, the climate is not wholesome, and fevers are the consequence of exposure to the night air: and the boatmen of the Lake Menzaleh can seldom be induced to venture amidst the waves of the sea, which they have in the same horror as their ancestors.

The distances given in the Itinerary of Antoninus, from Pelusium, are as follows:—

"*Route from Pelusium to Alexandria.*

	M. P.
"From Pelusium to Heracleus - - - - - -	22
..... to Tanis (San) - - - - - -	22
..... to Thmuis (Tel el Mai) - - - -	22
..... to Cyno - - - - - - - -	25
..... to Tava - - - - - - - -	30
..... to Andro - - - - - - - -	12
..... to Nithine (perhaps Saïs, the city of Neith) -	12
..... to Hermopolis (Damanhoor) - - -	23
.... to Chereu (Karioón on canal of Mahmoodéëh)	23
..... to Alexandria - - - - - -	20
Total	211

"*Route from Pelusium to Memphis.*

	M. P.
"From Pelusium to Daphne - - - -	16
..... to Tacasarta - - - -	18
..... to Thou - - - - -	24
..... to Scenæ Veteranorum - -	26
..... to Heliu - - - -	14
..... to Memphis - - - -	24
Total	122

"*Route from Pelusium to the Serapeum on the Canal.*

	M. P.
"From Pelusium to Magdolo - - - - -	12
..... to Sile (this can scarcely be Salahéëh)	12
..... to Thaubasio - - - - -	28
..... to Serapeum - - - - -	8
	60"

The route from Babylon and Heliopolis to Serapeum and Clysma is also given:—

	M.	P.
"From Babylon to Heliu (now Mataréch)		12
..... to Scenæ Veteranorum		18
..... to Vicus Judæorum		12
..... to Thou		12
..... to Hero (Heroöpolis)		24
..... to Serapeum		18
..... to Clismo (Clysma)		50
		146"

2. THE TANITIC OR SAÏTIC BRANCH.

The Tanitic, according to Strabo, was the same as the Saïtic branch, which name it bore before it joined the Busiritic; and on leaving this again, it received that of Tanitic, from the city of Tanis (now San), which stood on its eastern bank. Between the Tanitic and Pelusiac branches was the island of Myecphoris, which Herodotus tells us was opposite Bubastis.* About 12 miles to the N. of Bubastis, and a little to the E. of the Tanitic branch, stood Pharbæthus, whose site and name are indicated by the modern Harbayt. This branch entered the sea about 14 miles to the W. of the Pelusiac mouth. The ruins of Tanis are the most interesting in the Delta, and no city there presents so many monuments of antiquity. I shall have occasion to mention them in the account of a tour in the eastern part of the Delta.†

Tennesus, now Tennees, also stood on the same branch, which passed a little to the E. of that place; and its ruins are still seen in an island in the lake Menzaleh, about six miles from the sea-shore. They are of Roman time, and consist of baths, some tombs, and the vestiges of buildings, with an endless profusion of broken pottery, which covers the whole surface of the island. There are no traces of hieroglyphics. The tombs are curious, vaulted and painted, mostly in red on a white ground. Several earthenware pipes have also been discovered there, formed of square tubes fitting into each other, and stamped with a letter or mark, either of the owner or the maker. One part of the island is higher than the rest, and has been supposed to mark the site of a fort or acropolis. It was already deserted and

* Herodot. 2. 166. † See below, Excursion in the Delta.

ruined in Aboolfeda's time; but till lately much still remained of the town, when the materials were removed to construct a barrier at the Mendesian mouth, to prevent the Greeks entering it, during the war of the Morea. The channel indeed is sufficiently deep to admit much larger craft than the Greeks employed on that occasion; and I have been assured that it is in parts so deep *, that a frigate might sail even to the point near the modern town of Menzaleh. Some of the materials had also been removed in earlier times, for the erection of buildings of Arab date at Damietta; and on a slab of stone used for the ablutions of the Faithful, in the mosk of Abooláta (a short distance outside the town, on the east), is a Greek inscription, on which M. Prisse found the name of Tennesus.

The Lake Menzaleh contains innumerable islands, one of which called Toona, or Shekh Abdallah, to the S.W. of Tennesus, presents some remains, among which was a capital of red granite in the form of the palm. There are also substructions, much pottery, and brick-work of Roman times. This island was so called from the tomb of a shekh, originally a Jew, converted to Islám, who took the name of Abdallah.† It is the Toona mentioned by Aboolfeda near to Tennees.

3. THE MENDESIAN BRANCH.

The next, in going to the westward, is the Mendesian, called from the city of Mendes, which some have supposed to be the same as Thmuis, and others have placed, further north, at Ashmoón. These two cities have probably been confounded, in consequence of what Herodotus and Clemens relate of the goat at either place; but the former evidently shows them to have been distinct, when enumerating the nomes of Egypt.‡ The remains of Thmuis are still seen at Tel-etmai, which retains, with the ruins, the name of the ancient city.

Above Thmuis was Leontopolis, whose name seems to be traceable in Tel Tanboul, a town lying to the S.W. of Tel-

* I have been told forty feet, but this is doubtful.

† According to Moslem law the name of the father of every convert is Abdallah, the infidel name of the unconverted parent not being admitted into a legal deed as the relation of a Moslem.

‡ See Herodotus, 2. 166. on the nomes.

etmai, unless Simbilowayn* or Tel-el-aswed have a better claim; and to the northward, and within sight of Tel-etmai, are the mounds of Tel Hamdéed, which mark the site of an ancient town.

The Mendesian branch sprung from the Sebennytic, probably after the latter had been joined by the Busiritic. It passed by the modern town of Menzaleh, probably following the same course as the present canal, which in later times has been called the canal or branch of Ashmoón. At its junction with the Damietta branch stands the modern town of Mansoóra; and Aboolfeda calls the whole island formed by these two branches Bashmóor, which is generally supposed to have been applied only to the marsh land to the north, along the coast of the sea and the adjacent lakes. †

Menzaleh is supposed to occupy the site of Panephysis. It is the principal abode of the fishermen of the modern lake, a race very distinct from the *felláh*. At the time that Mohammed Ali was preparing against the expected attack of the English, in 1840, he gave arms to 3000 of these people, living in different parts of the lake, who consented to receive them on condition of not being called upon to act as Nizám, or regular troops. The fish they catch is a government monopoly, which is farmed by a rich *rýeh* (raíeh), or some European; so that when on an excursion round the lake in their boats, travellers cannot even purchase a few of the numerous fish they catch. Some have removed this difficulty by *giving* them a little tobacco, or any other present, in order to prevent the necessity of payment for the fish, and the infringement of their compact.

The fish are of the kinds found in the Mediterranean.

M. Prisse, to whom I am indebted for the information respecting this lake and the ruins on its islands, assures me the papyrus is not found there‡, though the assertion that the ibis frequents it is perfectly true; and the numbers of water-fowl that abound there are unequalled in any other part of Egypt. Its average depth is said to be about three feet.

* This strange name seems to be Simbil-owáyn, "there is the ear of corn."

† See below, Excursions in the Delta.

‡ See below, Excursions in the Delta.

The ancient mouths of the Nile are known by the name Oshtoom, or Ostoom, an evident corruption of the Latin ostium, or the Greek *stoma*, which having been adopted into Arabic, in order to give it as Oriental a character as possible, has received the peculiar plural of *ashateém*. The Mendesian mouth is by some supposed to be the Ostoom Dibeh, by others the Ostoom Gemeel.

4. THE PHATNITIC (PHATMETIC) OR BUCOLIC BRANCH (NOW OF DAMIETTA).

This, which Herodotus tells us was formed by the hand of man, has been succeeded by the modern Damietta branch. It probably rose out of the Sebennytic, below the island of Anysis. It has been called by various writers Phatnic, Phatnitic, Phatmic, and Phatmetic.* The principal town on its banks was Tamiathis, afterwards called Damiat, or Damietta. Of Tamiathis little is known, but the Arab town acquired some historical importance from the wars of the Crusaders. Tamiathis stood at the mouth of the river, as did its successor Damietta, until removed further up the stream by Sultan Baybérs, in 1251.

It is now famous for its rice, its gardens, and some commerce with Syria and Greece.

The remains are few. Some columns and other fragments may be seen in the mosks; which are the places where the traveller may expect to find the principal remains of ancient buildings in the Delta, either from the ruins on whose site they stand, or from old towns in the vicinity.

A short distance inland, to the S.W. of the Damietta branch, is the convent of Sitte Gamián (already mentioned†), to which the Copts make an annual pilgrimage, and which is visited by Moslems as well as Christians.

Though an artificial branch, the Phatmetic seems to have been in early times of considerable depth; which Colonel Rennell conjectures to be proved by what Strabo says of its being the third in size, after the Canopic and Bolbitine.‡

* By Strabo and Scylax, by Pliny, by Diodorus, and by Ptolemy.
† Page 391.
‡ Strabo, 17. p. 551. He calls it the Phatnic.

5. THE SEBENNYTIC BRANCH.*

Sebennytus, now Semenhood, probably stood on the branch that bore its name; though the modern town, which occupies its site, is now on the Damietta branch. But the channel that ran from it, under the name of Bucolic, left it lower down, a little below Iseum, where the modern Damietta branch takes a more easterly course. The Sebennytic branch, indeed, seems to have been subdivided into many different channels. That which ran to the sea is said by Herodotus and Ptolemy to have passed near to Buto; it therefore appears to have had another branch in that direction, as Buto is said also to have "been at no great distance from the Canopic river."† Buto was a large city near the Sebennytic mouth, which you passed on going up that branch of the Nile.‡

One of the principal towns on and near its banks was Athribis, now Benha-el-Assal, which I shall mention presently.§

Atarbechis, or Aphroditopolis, supposed to have been at Shibbéen, stood to the westward, upon an offset of this branch called Thermuthiac, which formed the western, as the Sebennytic the eastern, boundary of the Isle of Natho. Nicium, or Niciu, which was to the northward of it, between this and the Canopic channel, has been placed by some at Menoof, on a canal known by the name of el Pharaoonéëh‖; which, from its carrying off too much water from the Damietta to the Rosetta branch, was stopped some years ago by Mohammed Ali. It is supposed that Niciu was also called Prosopis, which gave itsn ame to the Prosopitic nome.

Lower down inland, to the west, was Byblus, now Babel; and still further to the north, also "inland, Xois," in an island above the Sebennytic and Phatnitic branches, at Sakha, in Coptic ⲍⲉⲱⲥ. Strabo places Xois in the Sebennytic nome; but others, as Ptolemy, make it the capital of a nome of the same name. From what Plutarch says of the proportionate rise of the inundation in different parts of Egypt, it is probable that a Nilometer stood at Xois; where,

* See Excursion in the Delta, p. 430.
† See Rennell, p. 168.
‡ Herodot. 2. 155.
§ Below, p. 423.
‖ Or Faraoonéëh.

as at Mendes, the river rose 7 cubits. At Memphis it reached 14, and at Elephantine 28.* Sakha is noticed by Aboolfeda as having given its name to certain learned persons, hence styled Sakhówee; and the Père Sicard mentions it as a bishopric of the province of Sebennytus.

Sebennytus, as well as Iseum (now Bebayt el Hagar) stood on the bank of this branch of the Nile, considerably below the isle of Natho. Large ruins of a temple mark its site, which I shall mention presently.† Onuphis is supposed to have been on this branch, shortly below its union with the Phatmetic channel, and a little to the west of Anysis, perhaps at Banoob. At the mouth was Paralus, in Coptic ⲡⲁⲣⲁⲗⲟⲥ, the predecessor of the modern Brulos, famed in modern times for its melons, hence called Brulosee. Its name, Brulos e' ruml, or "Brulos of the sand," sufficiently points out the nature of the soil that surrounds it.

6. THE BOLBITINE BRANCH (NOW OF ROSETTA).

This during nearly half its course was the same as the Canopic. I shall therefore only here mention the towns on its banks, below the separation of these two branches — Saïs, now Sa el Hagar, and Metelis, now Foóah. The ruins at Saïs have been already mentioned‡, as well as Metelis or Foóah.§

Rosetta, which is reckoned the prettiest town of Egypt, and is famous for its gardens, its baths, and its air, has also been noticed.‖

It has given its name to the famous Rosetta stone, to which we are so much indebted for our knowledge of hieroglyphics. It was on digging for the foundations of Fort St. Julien that this valuable monument was discovered by the French, by whom it was ceded to the British army on their evacuation of Alexandria in 1801.

This, as already stated, was an artificial branch, which has now entirely superseded the Canopic, whose course is for the most part lost, or partly occupied by the modern canal of Mahmoodéëh.¶

* Plut. de Is. 43.
† See below, p. 433.
‡ See p. 183. Sect. II.
§ See above, p. 182.
‖ See p. 194.
¶ See above, pp. 148. 176. 178.

7. THE CANOPIC, HERACLEOTIC, OR NAUCRATIC BRANCH.*

This was the westernmost branch of the Nile, which beginning, as we have seen, at the point of the Delta, ran at a short distance from and nearly parallel to the low Libyan hills, till it divided itself into two channels, one the Bolbitine, just mentioned, which went northwards to the sea; the other, the then principal, as it was the original stream, turning off to the westward, through the plain between the sea and the Libyan hills. It is the general opinion that the separation of those two channels took place much lower down, at Rahmanéëh; but if Strabo be right in saying that Saïs was two schœnes† from the river, and if Hermopolis, which was *on* the bank, be Damanhoor, the present Rosetta branch must lie considerably to the east of the former course of the Nile.

The principal towns on and near its banks were, above the point of the Delta, Cercasora, and Lêtopolis, the capital of a nome of the same name. During the inundation, boats in going from Memphis to Naucratis‡ could pass to the west of the plain between the river and the Libyan hills, immediately below the pyramids; where a canal still exists during the same season of the year, which rejoins the Nile at Beni Salam. Below was Nicium (supposed to be Menoof or Ibshadeh), on the east; and on the west, Menelai urbs, Terenuthis § (Teráneh), and Momemphis (near to each other, and to the road to the Nitriotis or Natron valley), Andropolis, Gynæcopolis ‖, Hermopolis (Damanhoor ¶), and Chabria; the last one of the many villages between this branch and the Mareotic lake. Saïs (Sa el Hagar) lay to the eastward, two schœnes, or about eight miles from the bank, and near (or, as Strabo says, above)

* Plin. 5. 9. Athenæus, lib. 2., says the Naucratic mouth was also called "*Ceramic*," from the pottery (κεραμεις), for which Naucratis was famous.

† Strabo, 17. p. 552. nearly 7 English miles. In the Delta the schœne was reckoned at 30 stadia, which, at 8 stadia to a Roman mile, is 3¾ M.P. to 1 schœne. From Memphis to the Thebaïd it was 120 stadia, and from that to Syene 60 stadia. We are surprised to find the French commission place Saïs so much farther north than Sa el Hagar.

‡ Herodot. 2. 97.

§ In Coptic ⲧⲉⲣⲉⲛⲟⲩϯ, ⲧⲉⲣⲉⲛⲟⲩⲑⲓ.

‖ Some suppose Andropolis and Gynæcopolis to be the same.

¶ In Coptic ⲡⲓⲇⲓⲙⲉⲛ̀ⲍⲱⲣ or ϯⲙⲓⲛⲍⲱⲣ, called now Damanhoor el Baháyreh; and by Aboolfeda, Damanhoor el Wahesh, "of the Desert."

it was the asylum or burying-place of Osiris. Naucratis, which "was in the Delta," stood on the west bank*; and in going from it to Memphis during the inundation, you sailed in a direct line by the pyramids.† According to the Theodosian tables it was 56 M. P. from Alexandria, towards Memphis. Between Naucratis and Canopus were Archandra and Anthylla, both on the direct road by land ‡, and on the bank were Schedia and Chereu. Schedia was four schœnes, or about 14 English miles, from Alexandria.

Naucratis was said by Strabo to have been "founded by some Milesians after the defeat of Inarus §, not very far above Schedia;" though this expression, vague as it is, can scarcely be justified by the distance given above, of 56 M. P. from Alexandria. Herodotus, Strabo, and other writers agree in placing it *on* the Canopic branch, but its position is by no means certain. Strabo, however, is wrong in dating its foundation in the time of Inarus, as it existed already in the age of Amasis ‖; and other writers state that it was built by the Milesians in the reign of Psamaticus, the first Egyptian king who permitted the Greeks to establish themselves in the country.¶ Herodotus says that "in former times it was the only emporium of Egypt" for trading with the Greeks. "If a merchant** entered any other than the Canopic mouth of the Nile, he was obliged to make oath that it was contrary to his intentions, and after this to go round to the Canopic branch; or, in the event of the winds being contrary, to put his goods on board river boats, and send them round the Delta to Naucratis. Such were the *privileges* of this town," according to the historian: though we may see in them the same jealousy that confines the Franks to their own quarter, in a Turkish town, or a Chinese sea-port.

Schedia is described as a village resembling a city††, where the state barges were kept for the use of the magistrates when visiting Upper Egypt. Here the duties were levied on goods going to and from Alexandria; and the bridge of boats connecting the two banks, and forming the barrier for the

* Ptolemy, 4, 5. "On the great river to the west."
† Herodot. 2. 97.
‡ Ibid. 2. 97.
§ Strabo, 17. p. 551.
‖ Herodot. 2. 179.
¶ Ibid. 2. 154.
** Ibid. 2. 179.
†† Strabo, 17. p. 550.

stoppage of merchandise, was the origin of the name of that town. The distance of four schœnes, about fourteen English miles from Alexandria, fixes its position at Nishoo; where ruins mark the site of an ancient town, a little to the south of the modern Mahmoodéëh, as this name appears to indicate that of Schedia; Ni-shoo, or ΝΙΧΟΙ, signifying "the boats."*

Many canals existed between this branch and the Lake Mareotis†, running through the plain about Hermopolis and Gynæcopolis, which last was also on the Canopic branch. Momemphis worshipped Venus, the Athor of Egypt, to whom the cow was sacred; and this animal "was there looked upon with the same honours as Apis at Memphis, and Mnevis at Heliopolis."‡ It was the deity of the place; and "though many other towns, in and out of the Delta, kept both cows and bulls as sacred animals, they were not looked upon to be gods like these." Inland from Momemphis was the Nitriotic nome, where Strabo mentions "two mines of nitre" (natron); and near it was the city of Menelaus, which occupied with that town and Terenuthis some of the sites still marked by the mounds of ancient times. The name of Terenuthis may be traced in that of the modern Teránch, from which the road still leads to the Natron valley.§ The city of Menelaus, and the nome of which it was the capital, received their name from the brother of the first Ptolemy, not from the hero; but it does not appear whether it was founded in that reign, or occupied the place of an ancient town.

The Canopic mouth seems to have been a short distance to the east of the town of Canopus‖, and beyond Heracleum, which some suppose the same as Thonis. It is still seen near the west end of the Lake Etko; and near it are ruins, which doubtless mark the site of the city of Hercules, to whose temple the slaves of Paris fled, when forced by contrary winds to take refuge in the Canopic branch of the Nile. This temple still existed in the time of Herodotus and Strabo.

The former¶ states, that "Paris having carried off Helen from Sparta, set sail to return home, but a storm having overtaken him in the Ægean sea, and driven him to the coast of Egypt, he landed at the Canopic mouth of the Nile, at the

* See above, pp. 168. 179. † Strabo 17. p. 552. ‡ Ibid.
§ See above, on the Natron lakes.
‖ See above, pp. 168. 170. 177. 192. ¶ Herodot. 2. 98.

salt-pits. On the shore was a temple of Hercules, which still remains. If any slave fled to it, and there consecrated himself to the deity, by marking himself with certain sacred signs, no one could henceforth lay hands on him;—a law which still continues in force. The slaves of Paris becoming acquainted with the privileges of this temple, fled to it, and in the guise of supplicants uttered complaints against their master, with a view to injure him; relating all that had passed respecting Helen, and the injuries he had caused to Menelaus. And this they did, both in the presence of the priests, and of Thonis, the governor of that mouth of the Nile. Thonis hearing these things, sent the following message to king Proteus at Memphis: 'A certain Trojan has arrived here, who has been guilty of a heinous crime in Greece, having seduced the wife of his host, and carried her off with considerable riches. Contrary winds have forced him upon our coast, shall we allow him to depart unmolested, or take away what he has brought with him?'* Proteus returned this answer to the governor: 'Arrest the stranger, whoever he may be, who has been guilty of so great a crime, and bring him to me, that I may hear what he has to say in his defence.' Thonis, on receiving these orders, seized the vessels of Paris, and took him with Helen and all his effects to Memphis, accompanied by the supplicants. Proteus inquired of Paris who he was, and whence he came. The prince answered frankly, respecting his family, the name of his country, and the place he came from; but when Proteus asked him whence he had brought Helen, he equivocated in his answers, and on his disguising the truth, the supplicants who were present related all the particulars of his conduct.

"Proteus upon this addressed him in these words: 'If I did not think it of the greatest consequence not to put any stranger to death, who happens to be driven by adverse winds to the shores of my country, I would avenge the injury you have done to that Greek, whose hospitality you, the vilest of men, have requited with the basest conduct. You have seduced the wife of your host, and not satisfied with this, you have carried her off by stealth; nor is this all, and you have even robbed him of his property on quitting his house. Since I make it a great point not to put a stranger to

* Strabo. 17. p. 552.

death, I allow you to depart; but this woman, and the riches you have brought, you shall on no account take with you: these I will keep for the Greek, your host, until he comes himself to claim them. I command you and your companions to leave my country within three days*; go wherever you like, but if you are found here after that time, you will be treated as enemies.'"

It was to the same mouth of the Nile that Menelaus afterwards came, in quest of Helen, after the taking of Troy. Having gone by the river to Memphis, he was received with great kindness by the Egyptian king, and on relating all that had happened, Helen, who had been treated with every respect, was restored to him, as well as the property taken from Paris. But Menelaus only requited these favours with ingratitude. For being anxious to set sail, and the winds continuing contrary for several days, he was guilty of a most impious action: he took two children of the country to offer them as a sacrifice; which coming to the knowledge of the Egyptians, he was pursued by them, and only escaped their vengeance by flying with his vessels to the coast of Libya.†

This Greek custom of appeasing the winds by the sacrifice of a child‡ was looked upon by the Egyptians with the horror so barbarous a custom would naturally inspire; and judging from the two strangers with whose conduct they had become acquainted on this occasion, the Egyptians must have formed no very favourable opinion either of the Trojans or the Greeks. Indeed, the conduct of the Egyptians in the whole of this transaction evinces the feeling of a highly civilised and well principled people, and sufficiently refutes the idle tales related by the Greeks; particularly those respecting the daughters of Mycerinus, Cheops, and Rhampsinitus.

Anthylla was a large city§, on the road in going direct by land from Canopus to Naucratis. It was famous for its wine‖, which is frequently mentioned by ancient writers, and placed

* A short time to go from Memphis to Canopus, and set sail.
† Herodot. 2. 119.
‡ "Sanguine placâstis ventos, et virgine cæsâ.
Sanguine quærendi reditus."—Virg. Æn. 2. 116. 118.
§ Herodot. 2. 98.
‖ See Ancient Egyptians, vol. iii. p. 64.; and ii. 162.

by Horace on the table of Cleopatra*: and the revenue of Anthylla constituted a portion of the pin-money of the Egyptian queens, being principally assigned for their sandals, or, as Athenæus says, for their girdles.† The same still continued in the time of the Persians. I had supposed that Anthylla was at the edge of the western desert, but this is not probable; though from its being in the plain on the direct way between Canopus and Naucratis‡, it should be, like the latter town, to the west of the Canopic branch. Herodotus says, you sail by the town of Anthylla§ and Arcandra in going to Naucratis, during the inundation.‖

It is singular that there should be any doubt about the course of the Canopic branch; and that it should have been supplanted by the Bolbitine, which was the work of man. The point where these two separated is still unknown, as well as the position of Naucratis; and we are the more surprised at all this uncertainty, as the Canopic was formerly the principal branch, destined exclusively for commercial intercourse with foreign traders¶ coming from the Mediterranean.

Pliny reckons 146 M. P. from its mouth to the point of the Delta; which, at the ratio before mentioned, being equal to 109½ English miles, is very near the truth.

The sites of many other places might be conjectured, from the meagre accounts given by Strabo and others, and from the mounds that still remain; but the inquiry would be tedious to the reader, and, for the most part, uncertain in its results. It may, however, be as well to mention that the Isle of Helbo (or Elbo) appears to have stood at the S. E. corner of the Lake of Buto, now Lake Boorlos. This island was rendered famous by having been the place where King Anysis concealed himself, during the usurped reign of Sabaco, and by affording an asylum to Amyrtæus after his defeat by Megabyzus.**

* Hor. l. Od. 37. 14. "Mentemque lymphatam Mareotico."

† We say for *pins*.

‡ We are surprised to find that Rennell places Naucratis at Sa-el-Hagar, s. 19.

§ I cannot agree with Larcher that Anthylla was the same as Gynæcopolis.

‖ Herodot. 2. 97. ¶ Strabo, 17. p. 551. Herodot. 2. 179.

** See Ancient Egyptians, vol. i. p. 202.

ASIATIC

LAKE MAREOTIS.

The western shores of the lake Mareotis abound in ruined towns. A long point of land projects far into the lake towards the N. W. corner, near which is an island with the remains of a stone quay; and on the narrow slip of land between it and the sea, a series of ruined buildings extend to the Necropolis and Alexandria. The Lake Mareotis, as we have already seen*, formerly served as a water communication with the interior, or at least with the district on the W. side of the Canopic branch, now known as the province of Baháyreh; and, as Colonel Rennell † observes, "the use of this lake, as a medium of direct communication with the Delta and Upper Egypt, without the hazard of putting to sea, was no doubt one of the advantages reckoned upon by Alexander in his new establishment. Pliny says it was also called Arapotes; and its length and breadth have been variously stated by ancient authors. ‡

THE COAST OF THE DELTA.

The coast of the Delta is mostly sandy or marshy ground, and the whole of the district has not been unappropriately compared to a fan, whose green centre, from the handle to its broad end, is represented by the cultivated ground, and the semicircular border by the successive bands of marsh, of sand-hills, and of the beach; beyond which is the blue expanse of the sea.

ANCIENT AND MODERN DIVISIONS OF THE DELTA.

The Delta, in early Pharaonic times, appears to have been merely divided into nomes; but under the Romans it was partitioned into four districts, Augustamnica Prima and Secunda, and Ægyptus Prima and Secunda, which continued to be subdivided into the nomes of ancient times, and included the adjacent territory to the east of the Pelusiac, and the west of the Canopic branches.

* See pages 118. 164. on Alexandria.

† Vol. ii. p. 161.

‡ See above, pp. 123. 164.

The ancient nomes of the Delta, or Lower Egypt, beginning as before from the east, were*—

	Nome.	Chief City, and its	Modern Name.	Coptic.	In what Province of Modern Egypt.
Augustamnica Prima et Secunda.	1. Heliopolis	Heliopolis	Mataréëh	ⲱⲛ, or ⲱⲛϯⲃⲁⲕⲓ	Kalioobéëh.
	2. Bubastites	Bubastes	Tel Basta	ⲡⲓⲃⲁⲥϯ	Sherkéëh.
	3. Athribites (with the Isle of Myecphoris)	Athribis	Benha-el-Assal	ⲑⲣⲉⲃⲓ, ⲁⲑⲣⲏⲃⲓ	
	4. Heroöpolites	Hero †	Abookesháyd ? near	- - - - -	
	5. Phagroriopolites	Phagroriopolis	Shekh Hanaydik ?	- - - - -	
	6. Arabia	Phacusa	Tel Fakkoos	ⲫⲁⲕⲱⲥ	
	7. Sethroïtes	Sethrum, or Heracleopolis Parva ‡	Tel Sharéeg ?	- - - - - -	
	8. Tanites	Tanis	San	ϫⲁⲛⲓ	
	9. Pharbethites	Pharbethus	Harbáyt, or Heurbayt	ⲫⲁⲣⲃⲁⲓⲧ	
	10. Leontopolites	Leontopolis	Tanbóol ?	- - - - - -	Mansooréëh.
	11. Neout (Neut)	Panephysis	Ménzaleh	- - - - - -	
	12. Mendesius	Mendes	Ashmóon ?	ϣⲙⲟⲩⲛ ⲉⲣⲙⲁⲙⲛⲓ	
	(Some place Neut between these two; Ptolemy says it was between the Busirites and Bubastite channels, and its capital was Panephysis.)				
	13. Papremites	Papremis	- - - - - -	- - - - - -	Damietta.
	14. Busirites	Busiris	Abooseer ?	ⲃⲟⲥⲓⲣⲓ	Mansooréëh.
	15. Sebennytes	Sebennytus	Semenhood	ϫⲉⲙⲛⲟϯ	Gharbéëh.
Egyptus Secunda.	16. Anysis	Anysis, or Iseum ?	Bebáyt	ⲛⲁⲏⲥⲓ	
	17. Sebennytes Infer.	Pachnamunis	- - - - -	- - - - -	
	18. Elearchia	- - - - - -	- - - - -	- - - - -	
	19. The Isle of Natho	Natho	Sahragt	ⲛⲁⲑⲱⲡⲓ	
	20. Xoïtes	Xoïs	Sakha	ⲝⲉⲱⲥ, ⲥϧⲱⲟⲩ	
	21. Onuphites	Onuphis	Banoob ?	ⲟⲩⲛⲟⲩϥⲓ ?	

Egyptus Prima.	22. Nitrites (Nitriotis)	Nitria	Zâkéek ?	ⲫⲁⲡⲓⲍⲟⲥⲉⲙ	Menooféëh.
	23. Prosopites	Prosopites, or Niciu§	Menóof ? or Ibshádeh ?	ⲡⲁⲛⲟⲩϥ ⲣⲏⲥ, ⲡϣⲁϯ, ⲡⲁⲛⲟϥⲣⲉ	
	24. Phthemphites	Tava‖	Shooni ?	- - - - - - - -	
	25. Saïtes	Saïs (Ssa)	Sa-el-Hagar	ⲥⲁⲓ	Gharbéëh.
	26. Phthenotes	Butos	- - - - - - - -	- - - - - - - -	
	27. Cabasites	Cabasa	Kom Shabas	ϫⲉⲡⲁⲥⲉⲛ	
	28. Naucratites	Naucratis	- - - - - - - -	- - - - - - - -	?
	29. Metelites	Metelis	Fooah	ⲙⲉⲗⲉϫ	Gharbéëh.
	30. Alexandrinorum¶	Alexandria	Iskenderéëh	ⲣⲁⲕⲟⲧⲉ	Baháyreh.
	31. Hermopolites	Hermopolis Parva	Damanhoor	ⲡⲓⲧⲉⲙⲉⲛⲍⲟⲣ	
	32. Menelaïtes	Menelaïs	- - - - - - - -	- - - - - - - -	
	33. Letopolites	Letopolis, Latonæ Civitas	Weseem ?	ⲃⲟⲩϣⲉⲙ	
	34. Marea, or Libya	Marea	El Hayt ?	ⲙⲉⲣⲓⲱⲧⲏⲥ, Ⲫⲁⲓⲁⲧ, ⲙⲁⲣⲏ-ⲛⲓⲫⲁⲓⲁⲧ	
	35. Hammoniacus	Hammonis	Seewah (Siwah)	ⲥⲓⲟⲩⲁⲍ	

* Ptolemy only gives 24 nomes in the Delta provinces; among others he omits the nome of Naucratis. Herodotus mentions the names of eighteen only of the nomes of all Egypt, where the military class, called Hermotybies and Calasiries, lived (2. 165, 166.).

† Champollion thinks it Avaris. Manetho places the City of the Shepherds in the Sethroïtic nome.

‡ Ptolemy, Geog. 4, 5.

§ According to Ptolemy.

‖ Tava stood between Cynopolis and Andropolis. See below, p. 448.

¶ Ptolemy calls Hermopolis parva the chief town of the nome of "Alexandrinorum."

The modern provinces of the same part of the country are seven, which are subdivided into departments: —

1. Kalioobéëh, comprising the departments of	1. Kalióób
2. Menoofëëh - - - -	2. Ashmoon 3. Shibéen
3. Baháyreh - - - -	4. Negéeleh 5. Damanhoor 6. Alexandria
4. Gharbéëh - - - -	7. Mahallet el Kebéer 8. Kafr Maggár
5. Mansooréëh - - - -	9. Mit Ghumr 10. Mansoora
6. Damiát (Damietta) - - -	11. Damietta
7. Sherkéëh - - - -	12. Belbays 13. Shibbeh

The distances and routes in the Delta, given in the Itinerary of Antoninus*, are —

1. *From Heliopolis to Clisma.*

	M. P.
Scenas Veteranorum -	18
Vico Judæorum - -	12
Thou - - - -	12
Hero - - - -	24
Serapiu - - -	18
Clismo - - -	50
	134

2. *From Serapeum to Pelusium.*

	M. P.
Thaubasio - - -	8
Sile - - - -	28
Magdolo - - -	12
Pelusio - - -	12
	—
	60

3. *From Pelusium to Memphis.*

	M. P.
Daphno - - -	16
Tacasarta - - -	18
Thou - - - -	24
Scenas Veteranorum -	26
Heliu - - - -	14
Memphi - - -	24
	—
	122

4. *From Gaza to Alexandria.*

	M. P.
Raphia - - -	22
Rhinocorura† - -	22
Ostracena - - -	26
Cassio - - - -	26
Pentaschœno - - -	20
Pelusio - - -	20
Heracleus - - -	22
Tanis - - - -	22
Thmuis - - -	25
Cyno - - - -	25
Tava - - - -	30
Andro - - - -	12
Nithine - - -	12
Hermupoli - - -	23
Chereu - - -	23
Alexandria - - -	20
	—
	337

5. *Alexandria to Memphis.*

	M. P.
Chereu - - -	24
Hermupoli - - -	20
Andro - - -	21
Niciu - - - -	31
Latus - - - -	28
Memphi - - -	20
	144

* By some supposed to be the emperor, by others an author whose age is unknown.

† The Rhinocolura of Diodorus.

EXCURSION IN THE DELTA.

As few travellers would be satisfied with the examination of mere mounds, upon the strength of their marking the site of some ancient city, I shall lay down a small tour in the Delta, which, though it offers not the same attractions as the voyage of Upper Egypt, is not devoid of interest.

Going up the Damietta branch, about 9 miles to the N. of the point of the Delta, is Bershoom, famous for its figs, and a little beyond, on the opposite bank, inland in the Delta, is Pharaonéëh, from which the canal of Menoof, connecting the two branches of the Nile, derived its name. This canal began about four miles farther north, close to the village of Beershems, and passing by Menoof fell into the Rosetta branch at Nader. About thirty years ago it was found necessary to close its eastern entrance, in consequence of its carrying off the water into the latter; and other navigable canals have been used for communication with the interior. Four or five miles lower down is the canal of Karinayn, another noble work. At e' Jáffaréëh * it separates into two channels, one going to the W. to Tanta, and the other by Mahallet el Kebeér, to the sea, which it enters at the old Sebennytic mouth, and the Pineptimi ostium, one of the false mouths of the Nile. The western channel that goes to Tanta is only navigable for small craft after January; but the other is sufficiently deep to admit boats of 200 ardebs burthen the whole year. It is, however, closed by a bridge and sluices at Santah, below e' Jáffaréëh; and here goods are transferred to smaller boats for Nabaro, and those places, with which the communication is kept up by other channels. This is the general principle of all the large canals of the Delta, and has been adopted in those of Moëz and Alexandria.

Benha-el-Assal is the successor of Athribis, whose mounds are seen to the north. They still bear the name of Atreéb. The town appears to have been of considerable extent, nearly a mile in length, E. and W., and three-quarters of a mile N. and S. It was intersected by two main streets crossing each other nearly at right angles; and there was probably a square at the spot where they met. A little beyond this *quadrivium*, or

* Or Gáferéëh.

crossway, to the W., is another open space, apparently the site of the principal temple, and traces may perhaps be discovered of the sacred enclosure on the outer side. In the streets are several large buildings, whose positions are marked by granite columns, some with capitals of the same kind of stone, others of marble, and of the Corinthian order. They are of Roman time, and I suppose that the main streets had colonnades on either side, like those of Antinoë. A short distance from the extremity of the eastern street is a small column with spiral flutes; there are also some houses with vaulted rooms, and others built of burnt brick, all which are indications of a late time; but the ruins are mostly of the usual crude brick of Egyptian towns. I found no sculptures, except on a stone once belonging to the wall of a temple, and now the threshold of a shekh's tomb, representing a king offering to a god; but the lower part of the legs alone remain, so that nothing can be learnt respecting the deity, or the era of the king, except from the style, which is either Roman or Ptolemaic. There are also several Corinthian capitals; and I found a block of Christian time, representing a saint holding a cross, badly executed, in the worst village-tombstone style, and unworthy of a town which held the rank of an episcopal see.

That Athribis possessed buildings of olden time is, however, certain; not only from the antiquity of the place, but from a monument found there, that still may be seen near the government manufactory of Benha-el-Assal. It is a granite lion, bearing the name of Remeses the Great, who did more towards the embellishment of the cities of the Delta than any other Pharaoh. Among the small objects, picked up during my rambles over these mounds, were a square stone, having an ox and a sitting figure on the two faces, and a sacrificial knife, a bird with grapes, a hare, and a fish, on the four sides, evidently of Roman time. I also found some illegible Roman copper coins, a piece of pottery with a small shrine inscribed upon it, and a small pottery figure of a goddess, of bad style.

To the N. of the town is a double row of low mounds, resembling the bank of a canal, or the remains of walls; but they extend only to a certain distance, about 2000 feet, and are closed at the eastern end, so that they suit neither of these two.

Many of the houses of the town have been burnt, as is frequently the case in Egyptian towns; and parts of the mounds have been used for tombs, doubtless in after times, when the limits of the inhabited part were contracted. They may, therefore, be referred to a late Roman or Christian epoch, like those at Bubastis and other towns: and thus the occurrence of tombs in the midst of houses, which at first perplexes us, may be accounted for.

The modern village of Atreeb, or Treeb, is built at the eastern extremity of the old city, but contains a very small population. Benha-el-Assal is about one-third of a mile to the S. W., close to the river. It was long famous for its honey, whence it received its name: and this town supplied part of the present sent by John Mekaukes, the Coptic governor of Egypt, to Mohammed, consisting of two Copt virgins, one of whom became his wife, a piece of fine cloth, a mule, and a jar of *honey* from Benha el *Assal.* Beershems now claims the honour of having this rare production of Egypt in the greatest quantity, and Benha has nothing left it but the name.

A little to the N. of this town is the entrance to the Toorat Moëz, or Canal of Moëz, which takes the water to Zakazeek*, and thence to the Lake Menzaleh by the old Tanitic channel. It is a noble work, being, on an average, about 150 feet broad, navigable all the year for large boats, and having the character of a river, here and there with small islands, and steep banks, like the Nile. And such is its importance to this part of the country, that it has been styled "the golden canal."

The abundance of fish in the Toorat Moëz is very remarkable, and I have seen men catch several *shall*† with their hands, by stooping in the water and seeking them in hollow places in the mud. It is a great resource for the people on the banks; and many, as may be supposed, are constantly employed fishing with nets, rods, and lines. These last have numerous hooks fastened to them without baits, and are dragged along the bottom of the canal by men walking on the opposite banks, to catch those that lodge in the mud.

The people who live in the vicinity have established ferry boats on the Toorat Moëz, which are dragged across by a rope; and the scenes of confusion in an evening, as the cattle

* Pronounced Zágazeék. † Silurus shall.

on their way home cross the water, are often very amusing. You also see many of the picturesque groups common on the Nile, the most striking of which are the return of the children with the buffaloes and the *fessis vomere tauris*, and the women carrying water jars on their heads, offering excellent subjects for the pencil of an artist. It is to this custom of carrying water on their heads that the graceful gait of the *felláh* women is to be attributed. The weight they carry is truly surprising, and they frequently occupy their two hands also, each with a jar of smaller size. But it is not with any feelings of reluctance that they pay their daily visits to the Nile; and the pleasure, with which from their youth they regard it, is never forgotten. The Nile is everything to an Egyptian peasant: he looks upon it as the cause of all his happiness; and one of his most solemn oaths is "by the existence of that pure stream."

Various other scenes also occur on its banks. Here a crowd of men, women, and children are employed, under taskmasters, as of old, in raising embankments, to prevent the inroads of the inundation; there a herd of buffaloes lie crowded together in the cool mud: while women beat and trample on the linen they wash, as their companions are engaged in filling their water jars; — here oxen with bandaged eyes tread their monotonous circuit of the creaking water-wheel; and there men, frequently with less covering to their bodies than their fellow labourers, the oxen, pace the *shadoof* with indefatigable zeal; unless interrupted by the accidental passage of a cangia, towed by the most mischievous of Egyptians, a crew of boatmen. A scene then frequently occurs that recalls Horace's journey to Brundusium. A ridiculous remark is made by the boatmen on the labours, or the appearance of the *felláh;* the angry peasant launches a tirade of abuse* in return for this unprovoked insult, and this war of words often ends in the application of a stick, heavier by far than the willow stake of the traveller on the Appian way.†

At Zakazéek are a bridge and sluices, which require a

* "Tum pueri nautis, pueris convicia nautæ
Ingerere. Hor. 1. Sat. 5. v. 11.
. . . . donec cerebrosus prosilit unus,
Ac . . . . caput lumbosque saligno
Fuste dolat." Ibid. v. 21.

change of boats, and thence the course is free to the Lake Menzaleh. It is at this town that the present canal of Tel el Wadee, once the famous canal of Arsinoë, commences; and it is singular that this, whose mouth has been changed so often, and taken more and more to the southward, should return at last to the vicinity of Bubastis, near which Herodotus says it was first opened.*

On the way from Athribis to Zakazéek, at Mineet el Kumh, is a Kasr or villa of the Pasha; where he stops occasionally to assemble the chiefs of districts, for the settlement of accounts, and other matters relative to their administration; and at Tel Howeel, are the mounds of an old town. But the object of the greatest interest is the site of Bubastis, the Pibeseth of Scripture, one mile to the south of Zakazéek. It is now called Tel Basta, or the "mound of Basta," in which we trace the ancient name of the city of Pasht, the Egyptian Diana.† The mounds are of great extent, and consist of the remains of the crude brick houses of the town, with the usual heaps of broken pottery. They are of great height, confirming the remark of Herodotus, that Bubastis was raised more than any other place, when the increasing height of the Nile rendered it necessary to elevate the sites of the towns of Egypt. Indeed, the description he gives of the position of the temple (below the level of the houses, from which you looked down upon it on all sides of the sacred enclosure), as well as of the street leading from its vestibule to the temple of Mercury, is fully confirmed by the actual appearance of Tel Basta; and the interest we feel in finding his description so accurate, makes us regret that he was not equally minute in his notice of other places.

From what he tells us of Sabaco, abolishing capital punishments, and condemning those who were guilty of crimes, to the labour of raising the sites of their native towns, it appears that the people of the Bubastite nome did not enjoy a very good reputation, since their capital was raised more than that of any other town. He then proceeds to describe the temple. "Many others‡," he says, "are larger and more

* See above, Vol. I. p. 313.

† Bubastis is evidently Pi-bast, Pi being the Egyptian article, and Pibeseth is a corrupted reading of Pi-basth; the Hebrew putting *th* for *t*.

‡ Herodot. 2. 138.

magnificent, but none more beautiful than this. The goddess Bubastis is the Diana of the Greeks. The temple forms a peninsula surrounded by water on all sides, except that by which you enter. Two canals from the Nile conduct the water to the entrance by separate channels without uniting, and then, diverging in opposite directions, flow round it to the right and left. They are each a hundred feet broad, and shaded with trees. The propylæa (towers of the propylæum) are 10 *orgyes* in height, ornamented with beautiful figures 6 cubits (9 feet) high. The temple is in the middle of the town; and as you walk round it, you look down upon it on every side; for the former having been considerably raised, while the temple continues on the same level where it was originally founded, entirely commands it. It is surrounded by a wall of circuit, sculptured with figures, containing a grove of very large trees, planted round the body of the temple itself, in which is the statue of the goddess. The length and breadth of the whole temple measures a stadium. At the entrance is a way paved with stones about three stadia long, and about four plethra broad, planted on either side with very lofty trees, which, after crossing the market place in an easterly direction, leads to the temple of Mercury."

This street, from the temple of Bubastis to that of Mercury, I found to measure 2250 feet *, which exceeds the three stades of Herodotus; but the breadth, owing to the confused mass of fallen walls, could not be ascertained. On the way is the square he mentions, 900 feet from the temple of Bubastis, and apparently about 200 feet broad; though we may conclude its original size to have been much greater, allowance being made for the walls of fallen houses with which it has been encumbered. The temple is entirely destroyed; but from the stones that remain, we may readily believe the assertion of the historian respecting its beauty, the whole being of the finest red granite. Its total length appears to have been about 500 feet, but its breadth is no longer traceable. The sacred enclosure immediately surrounding it was about 600 feet square; and the outer circuit containing this, and the canal that ran round it, measured 940 feet by 1200, the

* That is, from the outer circuit of one temple to that of the other.

breadth exceeding the length. Few hieroglyphics remain; and the only names are of Remeses the Great, of Osorkon, and of Amyrtæus. I observed part of an Egyptian cornice, with hieroglyphics and some small sculptures, representing Khem and other deities; and near it another fragment ornamented with a similar cornice of the time of Osorkon. These sculptures probably belonged to a chamber near the adytum. They are very singular. In the centre is a sort of pillar, passing below the level of the picture, which I could not trace to the bottom, having come to water after digging a few inches. Another block is of some importance, as it gives the deity of the place, who, it is always supposed, had a lion's or cat's head; and whose name occurs so often on monuments about the pyramids. The columns, at least in the vestibule, had lotus-bud capitals, in the ancient Egyptian style; but close to the landing-place is another, said to have been taken many years ago from this temple, which has the palm capital. This, like the blocks in the temple, has the ovals of Remeses the Great, over which Osorkon has cut his name; but what is singular, the goddess of the city is no where mentioned upon it; and the principal deity who gives "life" to the Pharaoh, is the square-eared Ombo, "the son of Netpe." This column, when entire, was about 22 feet long, with a diameter of 2 feet 8 inches, and was probably in the portico, or an inner part of the temple.

In these and other ruins of the Delta certain peculiarities may be observed, in which they differ from those of Upper Egypt. In the latter the walls of the temples are sandstone, and the columns built of several pieces, and granite is confined to obelisks, statues, doorways, and to the adyta of some remarkable monuments: in the Delta the temples themselves are in great part built of granite, and the porticoes and vestibules have columns of a single block of the same materials; which, as far as I remember, have not been met with in any part of the upper country.

Though so complete a ruin, the plan of the temple of Bubastis might possibly be ascertained by a little examination; but much has no doubt been taken away for millstones, for which granite has long been in great requisition among the Arabs. The temple of Mercury is in a still more

ruinous state: a few red granite blocks are all that remain of it, and one only presents a few imperfect hieroglyphics.

In the town, the plans of some of the houses may be traced, and the directions of some of the streets and alleys, varying from 14 feet 6 inches, to 7 feet; as the rooms of some houses vary from 26 feet by 14, to 7 feet square. Here and there are some narrow chambers, or recesses, like coffins, which might be intended for the sepulture of the sacred animals. I looked in vain for the bones of cats, but some human bones are met with among the crude brick ruins to the W. of the temple, where one small building has the form of a pyramid, either the work of man or worn into that shape by the rain. On this side is a large enclosure of crude brick, 268 feet square, with walls 20 feet thick, which appears to have been a fort, with one entrance on the temple side. On the N. of it was a narrow street. Many of the houses of Bubastis have been burnt, as at Thebes, Saïs, and other places; and on the S. side are some large mounds, reddened by fire, and fragments of pottery. On the way you pass some very large circular pits, with square margins of crude brick. To the N.E. a very large open space lay between the wall of the town and the houses, which is now a cultivated plain. At one end of it stood the temple of Mercury; and were it not for the remains of houses along the whole length of the street, we might suppose this to be the great square mentioned by Herodotus. In the mounds I found a few copper coins of late Roman time, some small fragments of marble, and a piece of red pottery representing the god of death or war, whose figure occurs on the columns of the Mammeisi temples, usually supposed to be Typhonian. Bubastis is in latitude 30° 36′.

Harbayt or Heurbayt, the ancient Pharbæthus, and the capital of a nome, to which it gave its name, is between 12 and 13 miles to the N. of Bubastis. It presents nothing to repay the trouble of a visit, and is of far less extent than the capital of the adjoining nome. The only stone remains are shafts of red granite columns of Roman time, and fragments of fine grey granite, apparently of an altar, and part of a statue, which, with mounds and crude brick ruins, are all that remain of this city. It stood on the Tanitic branch, and was a town of some consequence till a late time, and an episcopal see

under the lower empire. It is still occupied in part by the modern village which has retained the ancient name.*

In going to San (Tanis) this route may be taken, and the voyage be continued uninterruptedly from Zakazeek during the inundation; but the canal beyond Harbayt and Kofoor Nigm is closed in February, and the only way of approaching San by water is from the lake Menzaleh. In this part of the canal are numerous ducks and other wild fowl, which abound still more at the lake Menzaleh, where the sportsman will find ample employment for his gun.

While I was in the neighbourhood of Bubastis, all the people of the villages were employed, if not in raising the sites of the towns to protect them from the inundation, at least in making dykes for the same purpose. This precautionary measure has become necessary throughout Egypt†, and of so much importance is it for their preservation, that the Pasha has employed several regiments of his disciplined troops to aid in its completion. To the present ruler of Egypt we may apply the remark of Herodotus respecting the Ethiopian, that the dykes which had been raised before were heightened still more under Mohammed Ali, who possesses other points of resemblance to Sabaco, as well from being the first to substitute forced labour (*lumán*) for capital punishments, as from having commenced his career by putting to death his predecessor in power (in one case Neco, in the other the Memlooks), and taking forcible possession of the government of the country. That Mahommed Ali will resign his dominion at the instigation of a dream is not to be expected; but he once hinted an intention of retiring and ceding the government of Egypt to his son, which would have added one more point of resemblance to the Ethiopian Sabaco.

Continuing down the Damietta branch no place of any great interest occurs between Athribis and Sebennytus. Sahrágt on the east occupies the site of Natho and is called in Coptic ⲛⲁⲑⲱⲙ. The isle of Natho was on the other side of the Nile. Zifteh and Mit Ghumr stand on opposite sides of the river; they have the rank of *bénder* or town. The former is in latitude 30° 44′ 45″. Mit Damsees is the

* Pharbethus or Pharbeit has the addition of the article P.

† Some are made of the height of eight and nine feet.

ⲡⲧⲉⲙⲥⲱⲧ of the Copts. Benneh, in Coptic Pineban or Penouan, has the mounds of an old town, but no remains, and is now a small village. Abooseer is larger and has more extensive mounds, marking the site of Busiris. It is called by the Copts ⲃⲟⲥⲓⲣⲓ. The mounds extend beyond the village to the westward, and a short distance beyond is another mound, said to have belonged to the old town. After many inquiries and searching all over the place, I found nothing but the granite thresholds of doors, and columns of Roman time in the principal mosk. A few large stones are also seen here and there, but none bearing hieroglyphics except part of a column, apparently of Ptolemaic time, in the smaller ruined mosk, and a stone at the door of a shekh's tomb at the south end of the village. This has belonged to an ancient tomb, and is of old style, like the false doors in grottoes of el Bersheh; but nothing can be traced to point out the name of the place, or relating to the worship of the deity from whom it was named. Abooseer is in latitude 30° 56′ 58″.

Semenood is a place of some size, with the usual bazáars of the large towns of Egypt, and famous for its pottery, which is sent to Cairo. It is in latitude 30° 58′ 45″. Here are the mounds of Sebennytus, the city of Sem, Gem, or Gom, the Egyptian Hercules. In Coptic it is called Gemnouti, ⲭⲉⲙⲛⲟⲩⲧⲓ *, which implies "Gem the God," and shows the origin of the present as well as the orthography of the ancient name; and it is remarkable that the name of the god begins with the word *noute* in many legends.

Some have doubted this being the position of Sebennytus, supposing the branch of the river on which that city stood to have been distinct from the Phatmetic, which entered the sea at Tamiathis or Damietta; but the latter was an offset of the Sebennytic branch, from which it parted below this city.

On arriving at Semenood, I inquired of the people for sculptured stones, and was shown some granite blocks with hieroglyphics, two of which had the name of Alexander, and one the figure of the deity of the place, who is the same supposed by Champollion to be the Egyptian Gem or Hercules. It lies close to the principal oil-mill of

* In some MSS. it is called ⲥⲉⲃⲉⲛⲛⲩⲧⲟⲛ, "Sebênnêton."

the town, the owner of which is most profuse in his praises of the stone, his property, which he would willingly sell to the first bidder. I learnt from him that others were to be seen in different parts of the town; but next day, after searching in every direction, I found only one at the threshold of a door, the hieroglyphics of which were entirely effaced. These thresholds, of red and black granite, are numerous, but it is remarkable that none contain sculpture. On a block built into the modern quay are a few hieroglyphics of no importance.

The name of Sebennytus seems to have been composed of that of the god and the word "land," answering to the Greek mode of calling these Egyptian towns, which in many cases was merely a translation of the Egyptian, though not in that of Sebennytus. The mounds are extensive, but after wandering to the end as far as the shekh's tomb, I found no ruins.

The water of the two last inundations of 1820 and 1821 have overflowed the lands to the west, and still continues to cover them, to the great loss of the peasant, who now looks to the rise of the Nile with apprehension. Not only the villages, but the towns, of the Delta have suffered by it, and houses are seen in ruins throughout its course. The lofty dykes raised by the Pasha will, it is hoped, prevent the recurrence of a similar catastrophe; which can be ill borne by a people, who with difficulty find enough to answer the heavy demands of increasing taxation.

Boats are constantly employed in keeping up the communication with the different towns of the Delta throughout the year, the *ryis* calling out the name of the town he is bound for to obtain passengers; and a good stock of patience is necessary for those who have to wait till the complement of passengers is made up, and the boat ready to sail. Time, however, is of very little value in Egypt, and without patience on all occasions the natives, and strangers too, would find enough to drive them out of their minds.

A Greek papyrus in the possession of Signor d'Anastasy, the Swedish consul-general, speaks of a temple of Mars, Ονουρις (Onuris, Honurius), at Sebennytus, and it is much to be regretted that this curious document has not been published.

The Hercules of Egypt was, as Herodotus has informed us, one of the ancient deities of the country, who, like the

Hercules of Tyrè, was worshipped many generations "before the son of Amphitryon was born in Greece."* "And wisely," adds the historian, "have the Greeks acted in erecting two temples to Hercules; in one of which they sacrifice to him under the name of the Olympian as an immortal god, and in the other they make offerings to him as to a hero." The Hercules of Tyre was also very ancient, and was known there under the name of "Melcarthus,"—a name signifying either "the ruler of the earth," or "the ruler of the city," which in a Phœnician inscription at Malta is written MLCRTH, or in Hebrew characters מלקרת, with the titles אדנן בעל צרא, Adonin bāl Tzura, "our Lord †, the Lord of Tyre;" the whole answering in the Greek, which accompanies it, to "Ηρακλει αρχηγεται."

Bebayt el Hagar, the ancient Iseum, is little more than six miles below Semenood, opposite Weesh, and about one mile and a half from the river. The remains are very interesting, and larger than in any other town of the Delta. They are inferior in style to those of San (Tanis), being of a Ptolemaic time; but the number of sculptured blocks, and the beauty of the granite, used in this temple, are very striking; and if Bebayt does not boast the number of obelisks, which must have had a very grand effect at Tanis, it has the merit of possessing rich and elaborate sculptures; and to the antiquary is particularly interesting, from its presenting the name of the deity worshipped there, and that of the ancient town. Isis was evidently the divinity of this city, and it was from this that the Greeks and Romans gave it the name of Ision or Iseum. By the Egyptians it was called Hebai or Hebait, "the city of assembly," which has been preserved by the modern inhabitants in the name Bebayt ‡; with the affix el Haggar, "of the stone," from its numerous stone remains.

The temple, like many others in Egypt, stood in an extensive square about 1500 by 1000 feet, surrounded by a crude brick wall, doubtless with stone gateways. This was the *temenos* or sacred enclosure, and was planted with trees, as Herodotus informs us in describing that of Bubastis; and

* Herodot. 2. 43, 44.

† The Adoni of the Bible. Jos. x. 1. Jude, i. 5.

‡ This is the name with the article P, "the," which the Arabs, having no P, converted into B. The Copts too pronounced the P as B.

these are the *groves* denounced in the Bible, as an abomination to the God of Israel.*

The temple itself was about 400 feet long, or 600 to the outer vestibule, by about 200 in breadth, and built of granite, some red, some grey, of a very beautiful quality, and covered with sculptures, in intaglio and in relief. Many of the blocks are of very great size; and though the temple has been entirely destroyed, and the broken stones forcibly torn from their places, and thrown in the greatest confusion one upon the other, it is easy to form an idea of its former magnificence. The whole is built of granite — walls, columns, roofs, and doorways; affording a striking instance of the use of this stone in the Delta; for though so large a building, no block of the ordinary kinds employed in Upper Egypt has here been admitted. The whole appears to have been erected by Ptolemy Philadelphus, whose name occurs in all the dedications, and who alone is seen presenting offerings to the gods. The principal divinities are Isis, the deity of the place, who has always the title "Lady of Hebai-t;" Osiris, who frequently accompanies her, and is generally called "Lord of Hebai-t;" Anubis, Savak, the crocodile-headed god, and some others whose legends are lost, and who may possibly be characters of Osiris.

Unfortunately it has been so completely destroyed that the plan cannot easily be recognised; and such is the mass of broken blocks, that one can go down amongst them to the depth of twelve and fifteen feet; below which are the numerous abodes of jackals, hares, and other animals, who alone rejoice in the ruinous state to which this building has been reduced. Nothing seems to be in its original position. The door-ways are seen, as well as parts of cornices, ceilings, architraves, and walls; but all in confusion, and hurled from their places; and one is surprised at the force and labour that must have been used for the destruction of this once splendid building. The ceilings have been studded with the usual five pointed Egyptian stars. The cornices have the Egyptian *triglyphs* with the ovals of the king between them; but in some the name of "Isis, the beautiful mother-goddess" is

* Exod. xxxiv. 13. Deut. xii. 3. 2 Kings, xvii. 10. &c.

substituted for the royal prenomen, and is accompanied by the nomen of Ptolemy.

On one of the walls, about the centre of the temple, is represented the sacred boat, or ark, of Isis; and in the shrine it bears is the "Lady of Hebai-t," seated between two figures of goddesses, like the Jewish Cherubim, who seem to protect her with their wings. They occur in two compartments, one over the other, at the centre of the shrine; and these figures were doubtless the holy and unseen contents of the sacred repository, which no profane eye was permitted to behold, and which were generally covered by a veil. In the upper one Isis is seated on a lotus flower, and the two figures are standing; in the other all three are seated, and below are four kneeling figures, one with a man's, the other three with jackals' heads, beating their breasts. At either end of the boat is the head of the goddess, and the legend above shows it to have belonged to her. The king stands before it, presenting an offering of incense to Isis. The stone has been broken, and part of the picture has been taken away; but on a fragment below, that appears to have belonged to it, is represented a sledge on trucks with the usual ring attached to the end, for drawing it into the *sêkos*, of which this doubtless marks the site. It was probably one of those isolated sanctuaries, that stood near the centre of the *naos*, or body of the temple.*

The sculptures on this wall, as on some other portions of the building, are in relief,—an unusual mode of sculpturing granite, which shows the great expense and labour bestowed on the temple of the goddess, and the importance of her temple. That it was very handsome is evident; and to it might be applied the remark made by Herodotus respecting the temple of Bubastis — that many were larger but few so beautiful. Besides the unusual mode of sculpturing granite in relief, the size of some of the hieroglyphics is remarkable, being no less than fourteen inches long, and all wrought with great care. The cornices varied

* Temples with an isolated sanctuary had also the three usual adyta at the inner end, which I suppose to have been for the three persons of the Egyptian triads, the principal member of which held the most conspicuous place in the centre one. See above, vol. i. p. 292, woodcut, fig. 6. *o*, *p*, *q*.

in different parts of the building; and one, perhaps of the wall of the *sêkos* itself, has the heads of Isis surmounted by a shrine alternating with the oval of the king, in which, however, the hieroglyphics have not been inserted.

On the lower compartment of the walls, in this part of the temple, were the not uncommon figures of the god Nilus in procession, bearing vases and emblems. Between each are water plants, and they have a cluster of those of the upper and of the lower country, alternately, on their heads; emblematic of the nature of the river, as the position of this deity at the base of the walls denoted the benefits derived from the Nile — the foundation and support of the whole of Egypt. Not far from this are the capitals of large columns, in the form of Isis heads, bearing a shrine, like those of Dendera. Though inferior in size, they excel them in the quality of the materials, being granite instead of sandstone.

There appears to be a very great variety in the sculptures, which mostly represent offerings to Isis and the contemplar deities, as in other Ptolemaic buildings; and in one place the hawk-headed Hor-Hat conducts the king into the presence of the goddess of the temple. But the battle scenes and grand religious processions of old times are wanting here, as in other temples of a Ptolemaic and Roman epoch; and though the sculptures are rich and highly finished, they are deficient in the elegance of a Pharaonic age, — the fault of all Greco-Egyptian sculpture, and one which strikes every eye accustomed to monuments erected before the decadence of art in Egypt.

The modern village stands to the N.W., a little beyond the enclosure of the *temenos*, and near it is a lake containing water all the year, except after unusually low inundations; which was probably once attached to the temple, like those of Karnak and other places.

After finishing my examination of these ruins, I had the satisfaction of shooting the great enemy of the village, a large wolf, which in broad day-light was prowling about the field, that now occupies part of the enclosure of the temple. It had been a great annoyance to the people, and had been in the habit of entering the village at night, and carrying off sheep, poultry, and whatever it could find; so that its death caused

great joy among those who had suffered from its unwelcome visits.

Inland from Bebayt el Hagar is Benoób, which occupies the site of Omphis, but, as far as I could learn, without any stone remains, or any other indication of the ancient town beyond its mounds.

Mansoóra is one of the largest towns of the Delta, with bazaars, several mosks, and a government palace, and is one of the most flourishing in this part of Egypt. It was founded by Melek el Kamel in 1221, as Aboolfeda states, at the time of the siege of Damietta, to serve as a *point d'appui;* and was called Mansoora, "the Victorious," from his defeat of the Crusaders in that spot, at the time the city was building. It was here that Louis IX. was imprisoned, after his disastrous retreat, and capture, in 1250. It is famous for its manufacture of a sort of crape called *khoráysheh;* sail cloth, and other cotton and linen stuffs, common to the large towns of the Delta, are also made there. In size it holds the sixth place among the provincial towns of Egypt, after Osioot, the capital of the Saeed, Mahalleh* el Kebeer, Alexandria, Damietta, and Menoof.

Mansoora is in latitude 31° 4′ 30″.† It has no ruins, and is not supposed to occupy the site of any ancient city: though tradition speaks of a flight of 160 steps, discovered there many years ago, which has too great an air of improbability about it to merit attention. It only figures in the history of later times. Three hundred or four hundred Albanian soldiers are now quartered in it, as at Semenood and other towns of the Delta. They are part of the corps brought from Syria, and their appearance recalls former times, before the introduction of disciplined troops.

Till the year 1841 the town and province were governed by a native *modeér.* At his death, he was succeeded by his son; but the government of provinces being no longer entrusted to natives, his place has been taken by an Osmanlee, Khoorshid Pasha, the present governor. This experiment of native governors was made by Mohammed Ali, with the

* Or Mahallet el Kebeer.

† These are the latitudes I observed in 1842.

very liberal intention of allowing the peasants to be ruled by their compatriots, instead of the more humiliating custom of subjecting them to foreigners; but after a trial of about five years it has been found necessary to return to the old system; the frauds and injustice of the native rulers raised the discontent of the peasants, and they were unable to command that respect required for the proper administration of affairs. In the beginning of Mohammed Ali's rule, the country was governed, as in the days of the Memlooks, by beys, or governors of provinces, kashefs, or governors of districts, and kaimakams, or governors of villages, all Turks; assisted by the native shekhs of the towns and villages. About twelve years ago this was altered: for the bey was substituted the mamoór; a nazer took the place of the kashef, with rather higher powers; and the shekhs of villages were submitted to the authority of a Shekh el Mesheikh, or native chief of the shekhs. This was again changed about six years ago: modeér was made the title of a provincial governor, a kaimakam was put over every town and village; and these were no longer Osmanlees, but natives. Things remained in this state until 1841; and the bad administration of the latter having obliged the Pasha to return to the old system, Turks, with the same title and office, have once more succeeded to the duties of governors of provinces and towns, assisted by the native shekhs.

On the N. side of Mansoora is the entrance to the canal of Menzaleh, or Ashmoón, called also e' Toora e' Soghéereh, or "the small canal." It is indeed much narrower than those of Moëz and Karinaýn, being only about 70 or 80 feet broad, and in the neighbourhood of Menzaleh much less. It winds very much, which, if the wind is not favourable, may delay a boat a long time, both in going to and coming from Menzaleh; and this would render the route by Zakazeek, to San and the Lake Menzaleh, decidedly preferable, were it not for the change of boats at the bridges, already mentioned. A modern tradition pretends that this canal once went from Menzaleh to Mataréëh on the lake, and its improbability is not decreased by the tale of genii that accompanies the statement. It contains water the whole year, but after April is only navigable as far as Tel e' Nassara.

The point of land on the N. of the canal*, where it joins the Nile, opposite Mansoora, is memorable from having been the spot where the Crusaders had their camp in 1221 and again in 1250.

Near Aslóogee, a village about two leagues to the N. of Mansoora, a sphinx was found some years ago, bearing the name of Osorkon. Mahallet Dámaneh is, perhaps, the best point of departure in summer for a visit to the ruins of Tel et-Mai in the plain to the southward; and during the high Nile it may be approached by water to within a short distance.†

Tel et-Mai occupies the site of Thmuis‡; which is at once pointed out by its Arabic name, as well as by the Coptic Θⲙⲟⲩⲓ. I regret that I was prevented by my health from visiting it. Mr. Burton, who went there in 1828, has given a view of the Monolith, which is still standing on the site of Thmuis.§ It is of granite, and of considerable size, being 21 ft. 9 in. high, 13 ft. broad, and 11 ft. 7 in. deep; and within, it is 19 ft. 3 in. high, 8 ft. broad, and 8 ft. 3 in. deep. In the hieroglyphics is the prenomen of Amasis, and mention seems to be made of the gods Neph‖ and Ao (Hercules).

About five miles S. W. by S. of Ashmoon is Mit-Fáres, whose mounds indicate the site of an old town; but I could not hear of any stone remains there. Ashmoon, or, as Aboolfeda writes it, Oshmoom, Oshmoom-Tanáh, or Oshmoom e' Roomán ("of the pomegranates"), was in his time a large city, with bazars, baths, and large mosks, and the capital of the Dahkala and Bashmoor provinces. It is supposed to occupy the site of Mendes, but now presents nothing of interest. The only remains are of Roman time; and a few small broken columns, fragments of granite, burnt bricks, and pottery, with mounds of some extent but of no great height, and a few Roman copper coins entirely cor-

* See the History of Egypt in Sect. VII.

† Josephus says, Titus on his way from Alexandria to Judea passed by Thmuis. "He went by land to Nicopolis, and then putting his troops on board long ships, went up the Nile along the Mendesian province to the city of Thmuis." Bell. Jud. 4. 11. s. 5. See below, p. 449.

‡ See above, vol. i. p. 408.

§ Burton's Excerpta, plate 41.

‖ Kneph, Nef, Cnuphis, or Chnubis, the ram-headed god.

roded, were all I could find of the old city. This is the more to be regretted, as there is so much doubt respecting the name and character of the deity of the place, whom Herodotus calls Mendes, and describes as Pan, with a form unknown on Egyptian monuments. No other place of interest occurs between this and Menzaleh. Mit e' Nassárah probably occupies the site of an ancient town, judging from its distinctive appellation "of the Christians." Miniet Silseél was formerly of much greater extent and more flourishing than at present, as the style of its houses, its broken minarets, and its brick walls attest; and Gemeléëh is distinguished from afar by its lofty minaret.

On the canal grow numerous reeds and water plants, among which is a *Cyperus*. It is found principally on the N. bank, where it has the benefit of the sun, and only at the eastern part of the canal. I have no doubt it has been mistaken for the papyrus, and has led to the belief that this last grows in the vicinity of the Lake Menzaleh. But three-cornered reeds are abundant in Egypt; the Cyperus is a very numerous family; and as far as my own observation goes, and from what I can learn from the people, the Cyperus papyrus is now unknown in Egypt; though the Cyperus dives, which grows to a great height in the Fyoom, might be mistaken for it, and is the largest kind grown in the country. That on the canal of Menzaleh is much smaller even than this, and is less like the papyrus, nor does it ever reach the height of a man. The sides are slightly concave. It was not in flower; but from the peculiar form of its stalk I do not think it is described by Linnæus. In Arabic it is called Dees, a name given also to the Cyperus dives; and both are used for the same purposes, for making baskets, and an ordinary kind of mat.

On the canal of Menzaleh, or Ashmoon, are several ferries, each consisting of a boat swinging or traversing on a rope, in which they pass over their cattle and goods from bank to bank, and which the unexpected passage of my boat often threatened to carry away, to the consternation of the natives.

The land to the N. and S. of the canal, particularly around Menzaleh, is little productive, and in parts perfectly barren; and the increase of nitre in the soil seems to doom to de-

struction even that which is still deserving of cultivation. Some land scarcely repays the labour of tilling it, and some has been found so unproductive, that though rated for taxation, and annually paying *firdeh*, it has ceased to be cultivated.

The land of the Delta is throughout inferior to that of the Sāeed, or Upper Egypt, where corn is much cheaper than to the N. of Cairo. The ardeb of wheat is now sold, from Mellawee southwards, at 30 piastres, in the Delta at 66; and though the same proportion of seed is sown in the latter, or half an ardeb to one feddán of land, the proportion of produce is much less, being as 3 and 4 to 5 and 7, or even 8.* This may partly be attributed to the greater proportion of other produce, as flax, cotton, *simsim*, and other things, grown in the Delta, besides rice, which is unknown in the upper country. But still, the fact of the land being of better quality is the main cause of the greater proportion of corn produced there; for much land is also taken up in the Sāeed with cotton, flax, sugar-cane, indigo, and beans; and the proportion of the number of square miles in the two are 4500 in the Delta provinces†; and 2255 in the Sāeed.

I found the flax just in seed, in the Delta, at this season, the 1st of March, 23d of the Coptic Imshéer (Mechir); and some was still in flower.‡

Menzaleh, in latitude 31° 11′ 33″, stands on the canal; about 12 miles from its entrance into the lake. It is supposed to occupy the site of Panephysis; and near the point of land projecting to the N. into the lake, some have placed Papremis, the City of Mars. Menzaleh has no remains. It is now much larger than some years ago, when it was merely a village of fishermen; and several minarets, with some respectable houses, present an appearance little expected in such an out-of-the-way place. The canal, which contributes so much to its importance, and to its very existence as a town, also gives it a cheerful aspect, and one or two views on its banks are really pretty. A wooden bridge crosses it, and unites

* Compare Pliny: — "Excellentius Thebaidis regioni frumentum, quoniam palustris Ægyptus" (18. 18.).

† The Delta itself, between the Rosetta and Damietta branches, contains only 1976 square miles.

‡ See Exod. ix. 31.

the few houses on the W. side with the principal part of the town, but this offers no other obstacle to the passage of boats to its mouth, beyond the lowering of their masts. In the autumn there is some fever here, but in winter it is perfectly healthy, and at all times more so than Damietta. Its principal trade is in rice and fish. The former is of good quality, little inferior to that of Damietta and Kafr el Bateékh.

The fresh-water fish mostly comes from Toweel, on a branch of the canal of San or Moëz, the salt-water kinds being brought from Mataréëh.

On arriving at Menzaleh, I found that it was too late in the season for my cangia to go into the lake, and thence to Tanis; I therefore sent to the shekh of the town, who advised my riding over to Mataréëh, on the lake, (or, as they here call it, the *Baháyreh,*) and there engaging a fisherman's boat to take me up the canal of Moëz to San. Having lent me his *rahwán* (a horse trained to a peculiar ambling pace), and asses for my luggage and servants, I rode over to Mataréëh; but the fishermen were too certain of their profits on fish, or too much averse to the trouble of tracking or punting up a canal, to let me a boat; and after being doomed to listen to numerous assertions "by the beard of the prophet," that the mouth of the canal had been closed for some days by the wind (which every one knew to be false), I was obliged to return to Menzaleh, in spite of all my attempts, by bribery and persuasion, to induce them to relent.

Mataréëh is all fish; — the boats, the houses, the streets, the baskets, the people's hands, all are full of fish. They catch fish, they salt fish, they live on fish, and by fish; and one would think it had been founded by the Ichthyophagi themselves. It is dried and salted here, and sent on camels or asses to Menzaleh, whence it is carried by the canal to different parts of the country; the fisheries of the lake and canals being all farmed by some wealthy Christian speculator.

Mataréëh stands on a point of land projecting into the lake, between 6 and 7 miles from Menzaleh, to the N. of which is another village, called El Ghuzneh, united to it by a dyke or causeway. Due E. of it is Shekh Abdallah, in an island called Toona, about 2 miles from the shore, where are a capital of red granite, some ancient ruins of little importance, and a

shekh's tomb, whence its modern name.* The lake abounds in islands. The most interesting to an antiquary is that of Tennees, the ancient Tennesus, already mentioned.†

Pelusium is about 23 miles to the S.E. of this island, and about 11 from the lake; but it is only approachable during the high Nile, or when the summer's sun has dried the mud that intervenes between it and the lake. It stands near the sea shore. It is now called Teeneh (Tineh), which seems to indicate the muddy nature of the soil in the vicinity, for which some suppose it was indebted to its ancient appellation Pelusium, *pelos* being the Greek for "mud." Its ancient name probably resembled the Peremoun or Pheromi of the Copts, and the latter is the origin of the Farama of the Arabs, by which it is still known. Aboolfeda mentions it "as a ruined city on the shore, where, according to Ebn Haukel, the tomb of Galen was seen. Ebn Said says that the sea of Kolzim (Arabian Gulph), is so close to the Mediterranean, in this part, that Amer ebn el As had intended cutting a canal through the Isthmus, at the spot called the Crocodile's Tail, but was prevented by Omar, who feared lest the Greek pirates should plunder the pilgrims of Mecca."

Pelusium in former times was a place of great consequence. It was strongly fortified, being the bulwark of the Egyptian frontier on the eastern side, and was considered the "Key," or, as Ezekiel calls it, the "Strength of Egypt." It was called in Scripture "Sin."‡ Near this the unfortunate Pompey met his death, basely murdered by order of Ptolemy and his minister Photinus, whose protection he had claimed, B. C. 48.

The young king was engaged in a war with his sister Cleopatra, whom he had just before expelled the kingdom; and the two armies were encamped opposite each other in the vicinity of Pelusium, when the galley of Pompey arrived; and Achillas, who afterwards figured so conspicuously in the Alexandrian war against Cæsar, aided by L. Septimius and Sabinus, Romans in the Egyptian service, "under pretence of taking him ashore, invited him into a boat and

* See above, vol. i. p. 408. † See above, vol. i. p. 407.
‡ Ezek. xxx. 15, 16.

treacherously slew him."* Modern tradition has not been idle respecting this event; and Sir Frederick Henniker tells us† that a mound of sand on the coast, about four hours to the *west* of Pelusium, called by the Arabs the Roman hill, is said to record the spot of Pompey's death. His body was indeed burnt on the sea-shore by his freedman Philip, and Cæsar is said to have raised a monument to his memory, which was afterwards repaired by Adrian, and visited by Severus. But "the ashes of Pompey were taken to his widow, Cornelia, who buried them at his villa near Alba,"‡ though Lucan would seem to say that they were still in Egypt in his time.§ Be this as it may, the tomb might still remain; but Pliny‖ places it to the *east* of Pelusium, in the direction of Mons Casius. The mound mentioned by Sir F. Henniker cannot therefore be the "tumulus" of Pompey; and the tomb which Aboolfeda, on the authority of Ebn Haukel, gives to Galen, may perhaps be transferred to Pompey. Certain it is that the physician of Aurelius was not buried in Egypt, but in his native place Pergamus; and the distance from Pelusium, mentioned by Pliny, seems too great for the position of Pompey's tomb.

"Farama," according to Savary, "was founded to the E. of Pelusium, which was a ruin in the 13th century."¶

The Lake Menzaleh may either be visited from Mataréëh, Damietta, Menzaleh, or the canal of Moëz; but in order not to be disappointed, as was my fate at the first of these places, it may be as well to send over from Menzaleh to secure a boat; which may also be done, when Toweel on the Moëz canal is chosen as the starting-place. In the mean time the traveller will find sufficient to employ his time, in shooting wild fowl that abound about Menzaleh, which indeed would prove excellent head-quarters for any one who is a sportsman;

* Cæsar's Commentary of the Civil War, book iii. p. 85. Plutarch's Life of Pompey, vol. iv. p. 199.

† Modern Traveller, vol. i. p. 251.

‡ Plut. Life of Pompey, p. 202. His head was kept by the Egyptians, and shown to Cæsar, whose conduct on the occasion is well known. Appian. 2. p. 484.

§ "Nondum Pompeii cineres, O Roma, petisti,
Exsul adhuc jacet umbra ducis."—8. 836.

‖ Plin. 5. 12.:—"A Pelusio Chabriæ castra, Casius mons, delubrum Jovis Casii, tumulus magni Pompeii, Ostracina."

¶ See Savary, vol. i. letter 24.

ducks being not only numerous there, but by no means timid, and easily approached. Wild boars are numerous in the marshes on the way to San, and the abundance of ducks and water-fowl is extraordinary. The appearance of the latter, their flight among the reeds, and the general character of the fenny district about Toweel, cannot fail to call to mind the scenes painted in the ancient Egyptian tombs; which are correct in their details, even to the settling of the birds on the stalks, that bend under their weight.

The black water-fowl there represented are a species of coot. They are very common in these fens at the present day. Herns and other wading birds are also very abundant, as well as the ibis. The coot is now called *ghoor;* the hern, *balashôn;* the ibis, *basharôs;* the spoon-bill, *midwás;* and the pelican, *begga. Haloóf* is the Arabic name of the wild boar.

Towéel is four miles to the southward of Menzaleh. The road, like that of Mataréëh, passes through a barren tract, rendered doubly sterile by the quantity of nitre which impregnates the soil, and after a shower of rain makes it so slippery, that it is difficult for camels and bar-shod horses to walk upon it. About half way to Toweel are the mounds of an ancient village, and others a little more to the eastward, but with no ruins of any kind. There are some places without a name, but Toweel is a name without a place, to which it can be said to belong, and is nothing more than the spot where the boats discharge their cargoes of fish to be carried to Menzaleh. A Turkish overseer and a Christian scribe repair thither every morning, to await the arrival of the fishermen, who, on an account being taken of the contents of each boat, are paid accordingly, the day's sport bringing from 8 to 25 piastres. The fish are caught in nets, and by numerous hooks fastened to a line extended from one side of the canal to the other, which being dragged along its muddy bottom rake up all that come in the way. Those taken in this manner are mostly the *garmoot, shall,* and other *siluri* that lodge in the mud; and such is their abundance here and in the canal of Menzaleh, that I have seen men stand in the water and catch them in the mud with their hands. The fresh-water fisheries are farmed in the same manner as those of the Lake Menzaleh.

The shekh having sent over to secure a boat for me at Toweel, I found an awning put up, and every thing ready for my journey to San, which is about eleven miles to the southward, in latitude 30 °0′. The canal is the same that passes by Bubastis, Zakazeek, and Harbayt; but to the north of San it runs through a low marshy tract, abounding in reeds and stunted tamarisk bushes. The banks are very low, and the whole is flooded during the inundation. Here are the pastures for cattle, which, like similar low lands on the borders of the Lake Brulos, hence received, in ancient times, the name of *Bucolia*, and were comprehended under the denomination of *Elearchia*, or the marsh district. They were also called *Bashmóor*, as at the present day; and the same name was applied to a dialect of the Coptic, which differed both from the Thebaic and Memphitic, and was spoken in this part of the Delta.

Aboolfeda comprises under the name of Bashmoor the whole of the island between the canal of Ashmoon (or, as it is now called, of Menzaleh) and the Damietta branch, and considers Ashmoon the capital of this district. The people who live in the marshes differ much from the *felláhs* of Egypt. Some are employed in tending cattle, others in fishing. The principal abode of the fishermen of the canal of Moëz is San; where a *Wekéel* or agent for the owner of the fisheries lives, who receives the produce of their labour, and forwards it to Zakazeek and other places. They call themselves Arabs, and, from the name of their tribe, Malakéën.

On the way from Toweel to San we passed, at some distance inland to the east, the high mounds of Dibgo, which mark the site of an ancient town; but according to the account of those who had visited them, they contain no ruins, nor even any stone remains; nor could I hear of any, except at Senhoor, where report speaks of a few white stones. The mounds of Senhoor lie beyond Tel Dibgo, and to the eastward of San; and to the S.W. of them are other sites of towns, one of which has the name of Tel e' Gin. There are many other mounds in the plain to the eastward of San; and Tel Defennch, which lies some distance to the E. S. E., is supposed from its name and position to mark the site of Daphne, nearly in a direct line between the modern Salahéëh and Pelusium.

Daphne is called by Herodotus* "Daphnæ of Pelusium;" where he says a garrison was placed, both in Pharaonic times, and when Egypt was under the dominion of Persia, to command the passage from the east, and "to prevent the inroads of the Syrians and Arabs." It was known in Scripture under the name of Tehaphnehes† or Tahpanhes, and here the Egyptian king is stated by Jeremiah to have had a palace.‡ According to the Itinerary, Daphne was 16 Roman miles from Pelusium, nearly halfway to Tacasarta; whence it is evident that Daphne and Pelusium were not the same, as some have supposed; and though Herodotus mentions Daphne as the place where the garrison was posted, we may conclude that it was an outpost to Pelusium, and intended to prevent any attempt to penetrate into Egypt by avoiding that place of strength, where the principal garrison was posted.

I could not hear of any stone remains at Tel Defenneh; but if future researches should discover sculptures belonging to a temple there, it would be satisfactory to know if the lion-headed goddess Taftne, or Daphne, was the deity of the place.

Halfway from Pelusium to Tanis, 22 miles from either, was Heracleus or Heracleopolis; and the direct road from Pelusium to Alexandria passed through Heracleopolis and Tanis. The distances in the Itinerary are as follow:—

	Miles.
Pelusium to Heracleus - -	- 22
..... Tanis - -	- 22
..... Thmuis - -	- 22
..... Cyno - -	- 25
..... Tava - -	- 30
..... Andro - -	- 12
..... Nithine - -	- 12
..... Hermupoli -	- 23
..... Chereu - -	- 23
..... Alexandria -	- 20
	Total 211 Roman miles.

Titus, in his march from Alexandria towards Jerusalem, is said to have passed by the towns of Tanis and Heracleopolis. According to Josephus§, "Titus marched on foot as far as

* Herodot. 2. 30.
† Jerem. ii. 16. xliii. 7. xliv. 1. Ezek. xxx. 17.
‡ Jerem. xliii. 9.
§ Josephus, Bell. Jud. 4. 11. s. 5.

Nicopolis, distant 20 furlongs from Alexandria, where he put his army on board some long ships, and sailed upon the river by the Mendesian nome, as far as the city of Thmuis. He there left the vessels, and, proceeding on foot, passed the night at a small city called Tanis. His second station was Heracleopolis, and his third, Pelusium, where he halted for two days to rest his army, and on the third day he passed over the mouth of the Nile at Pelusium."

The plain of San is very extensive, but thinly inhabited; no village exists in the immediate vicinity of the ancient Tanis: and, when looking from the mounds of this once splendid city towards the distant palms of indistinct villages, we cannot fail to be struck by the desolation spread around it.

The "field" of Zoan* is now a barren waste: a canal passes through it without being able to fertilise the soil†; "fire" has been set "in Zoan"‡, and one of the principal capitals or royal abodes § of the Pharaohs is now the habitation of fishermen, the resort of wild beasts, and infested with reptiles and malignant fevers. But no one can look upon the site of Tanis without a feeling of intense interest. It was one of the old cities of Egypt, founded seven years after Hebron‖, and already existing in the time of Abraham ¶; and "the field of Zoan" is stated by the Psalmist to be the spot where Moses performed those miracles**, that ended in the liberation of the Israelites from the oppression of the Egyptians.

San or Zan, the Tanis of the Greeks, the Zoan of Scripture, and the ⲤⲀⲚⲒ or ⲘⲈⲈⲚⲚⲈⲤ (Gani or Athennes) of the Copts, stands in latitude 31° 0′ 10″. Its mounds are very high, and of great extent, being upwards of a mile from north to south, and nearly three quarters of a mile from east to west. The area, in which the sacred enclosure of the temple stood, is about 1500 feet by 1250, surrounded by mounds of fallen houses, as at Bubastis, whose increased elevation above the site of the temple was doubtless attributable to the same cause, — the frequent change in the level of the houses

* Psalms, lxxviii. 12.
‡ Ezekiel, xxx. 14.
‖ Numbers, xiii. 22.
** Psalms, lxxviii. 12.
† This is owing to the quantity of nitre.
§ See Ezek. xix. 11. Isaiah, xxx. 4.
¶ Sarah died in Hebron. Gen. xxii. 2.

to protect them from the inundation, and the unaltered position of the sacred buildings. The enclosure or *temenos* surrounding the temple is 1000 feet long by about 700 broad, not placed in the centre of this area, but one third more to the northward; while the temple itself lies exactly at an equal distance from the northern and southern line of houses, —one of the numerous instances of Egyptian symmetrophobia. The enclosure is of crude brick; and a short way to the east of the centre, on its northern side, is a gateway of granite and fine gritstone, bearing the name of Remeses the Great; to whom the temple was indebted for its numerous obelisks, and the greater part of the sculptures that adorned it.

Outside the enclosure, on the east, are two granite columns, apparently unconnected with the temple. They are 2 feet 8 inches mean diameter, with the name of the same Pharaoh, and have palm capitals of beautiful style. They may have belonged to some other edifice, that stood without the temenos of the principal temple, like the tomb of Amasis at Saïs, described by Herodotus; which had also palm-tree capitals, and stood in the vestibule of the temenos.* But though this apparent inconsistency may thus be explained, it is not equally easy to account for the enclosure not comprehending within it the whole of the temple itself; and the western wall abuts against the sides of the *naos*, leaving the end projecting beyond it.† Mr. Burton ‡, in his Excerpta, supposes this to be a gateway, like that on the north side of the enclosure, and places the naos in the centre, with an avenue of obelisks leading to it on the east and west. But independently of such a plan not being met with in Egyptian temples, I must observe that the breadth and length of this *naos*, 64 feet by 48, is far too great for a gateway, which, moreover, never projects so much beyond the wall: the position of the sculptures on the outer side are those of a temple rather than a gateway; and the mass of stones in this part is far too considerable.

From the wall of the enclosure to the two front obelisks is

* See Herodot. 2. 169.; and above, Vol. I. p. 185.

† For this and other plans of ruins in the Delta, I must refer to a paper given by me to the Egyptian Literary Association, which will shortly be published.

‡ Plate 41.

100 feet; 150 beyond which, going towards the *naos*, are fragments of columns, and probably of two other obelisks, covering an area of 50 feet; beyond these, at a distance of 120 feet, are several fragments of sculptured walls, two other obelisks, and two black statues, extending over a space of 30 feet; and after going 100 feet further, you come to two other obelisks; and then two others 86 feet beyond them; and again, at a distance of 164 feet, other two large obelisks, from which to the *naos* front is 150 feet.

Though in a very ruinous condition, the fragments of walls, columns, and fallen obelisks, sufficiently attest the former splendour of this building; and the number of the latter, evidently ten, if not twelve, is unparalleled in any Egyptian temple. They are all of the time of Remeses the Great; some with only one, others with two lines of hieroglyphics. The columns had the lotus-bud capital; and their appearance, as well as the walls bearing the figures of deities, seem to prove that some, at least, of the obelisks stood in courts or vestibules, forming approaches to the *naos*. Among these figures I observed Pthah, Maut, and Nofre-Atmoo; and on the apex of the obelisk the king is offering to, or kneeling before, Atmoo, Horus, Ao or Djom, and Ra, who has sometimes the additional title of Atmoo. Mr. Hamilton mentions a colossal granite sphinx here, similar, as he supposes, to those placed by Amasis near the temple of Minerva at Saïs. The obelisks vary in size: some have a mean diameter of about 5 feet, and when entire may have been from 50 to 60 feet high; and those at the lower extremity of the avenue, farthest from the naos, measured about 33 feet. Some of the obelisks are of dark, others of light red granite, which might appear to have had a bad effect, if we did not recollect that the Egyptians painted their monuments, whether of granite or other stone.

The name of Remeses the Great is seen throughout this monument. In one place I observed that of his immediate successor Pthahmen, and on one of the statues above mentioned are the ovals of an unknown king. Mr. Burton *, also, found those of Osirtasen III. and Tirhaka.

* Burton's Excerpta, Pl. 38, 39, and 40. Nos. 1. and 7.

The *naos* itself was very small, being, as before stated, only 64 feet by 48; and it presents very few traces of sculpture. A cornice, and the name of *Hapi*, or the god Nilus, at the front, and the figure of a god, with traces of hieroglyphics, at the back, are all that I could find upon its fallen blocks.

The obelisks and other remains are much buried, and the hieroglyphics cannot be copied, without previously clearing them from the soil accumulated around them. On the mounds at the east of the area is a shekh's tomb, from which you have a very extensive view over the country; and beyond this, nearly in a line with the S.E. corner of the enclosure, is a broken monolith without sculpture.

Nearly half a mile from the temple, in the direction of S. E. by S., are several large round blocks of granite, in two lines, which appear to have once formed the avenue to another temple, now destroyed. They are much corroded, and I could discover no hieroglyphics, or traces of sculpture, on any of them. They stand nearly east and west, like the other temple, and at the western end are two square blocks resembling tablets; about 80 feet beyond which are other remains of granite, and some white stone, probably marking the site of the building to which they formed the avenue. On the mounds to the N. W. of this are three blocks bearing the name of the great Remeses; and on those to the S. W. of the great temple are the walls of crude brick houses.

The modern village consists of mere huts, with the exception of a Kasr built by Shekeer Effendi, who set up nitre works here some years since, of which the ruins alone remain. The Kasr is occupied by an Armenian agent for the fisheries, who was absent during my visit to San.

Damietta, or Damiát, once famous as the principal emporium on this side of the Delta, has sunk in importance, in proportion as Alexandria has increased, and now only carries on a little commerce with Greece and Syria. Its rice and fisheries, however, enable it to enjoy a lucrative trade with the interior. It was once famous for its manufacture of leather and striped cloths, which last, when imported into Europe, are supposed to have received from it the name of *dimity*. The houses are well built, though inferior to those of Rosetta; and the town is one of the largest in Egypt, with a popu-

lation of about 28,000 souls. Damietta is known in the history of the Crusaders* as the bulwark of Egypt on this side, and its capture was always looked upon as the most important object, in their expeditions against that country. Aboolfeda says "it stood on the shore, where the river runs into the sea; until the danger to which it was exposed, from the Franks, induced the Egyptian caliphs to change its position; and the modern town was founded higher up the Nile, about five miles further from the sea."† According to Aboolfeda, the old Damietta was destroyed, and a small village, called Menshéëh, was built in its stead, which afterwards succeeded to the importance and name of the ancient town; and Michaelis, on the authority of Niebuhr, says Menshéëh is the name of *one* of the squares, or *places*, of the modern Damietta. The time of this change of position, and the destruction of the old town are fixed by Aboolfeda in the year of the Hegira 648 (A. D. 1251). The old Damietta had been walled round and fortified by Motawukkel, the tenth of the Abbaside caliphs, (about A. D. 850); and the new town was built by Baybérs, the fourth sultan of the Baharite Memlooks.

The ancient name of the original Damietta was Tamiáthis, and the many antique columns and blocks found in the present town have probably been brought from its ruins. They are principally in the mosks, one of which has been already noticed‡, and are worthy the attention of those who visit the place; as it is possible that some may contain inscriptions, or even a duplicate of the Rosetta stone.

The sites of many interesting towns exist in the Delta which are little known, but which would probably repay the curious traveller for the trouble of a visit. Few ruins of consequence might reward his research; but the discovery of the name or figure of a deity on the fragment of a temple, or the exact position of the mounds, might enable him to determine the town they belonged to, and add much to our knowledge of the ancient geography of a district now imperfectly known. The sites, too, of Buto, of the Isle of Helbo, and

* See Sect. VIII.
† See Sect. VIII. History of the Moslem kings of Egypt.
‡ Above, p. 408.

many other places of note mentioned in history, are of no less interest to the geographer than to the antiquary.

Near the centre of the Delta is Tanta, well known for its *fêtes* in honour of Sayd Ahmed el Beddowee, a Moslem saint of great renown. He was born at Fez in A. H. 596 (A. D. 1200), and having passed through Tanta, with all his family, on his way to Mecca; established himself in that place on his return, and was buried there at his death.

These *fêtes* are celebrated twice a year; one at the beginning of March, and the greater *fête*, during the inundation, a little before the canals are cut. Both are attended by an immense concourse of Moslems, who perform a sort of pilgrimage to the tomb of this holy personage. Some have stated their number to be 150,000; and, as at the festival of Bubastis, in old times, a greater quantity of wine was consumed than at any other period of the year, so at Tanta greater excesses are committed by the modern Egyptians than on any other occasion.

People of all classes, and of all Moslem nations, who happen to be in Egypt, repair to the festival; and many a Cairene, who has not an opportunity of joining a party to Tanta, is left to regret the pleasure, or the profit, he has lost; for with many it is a source of speculation, as well as pleasure; and some repay themselves handsomely for the journey. The greater part, however, attend merely for amusement, and a few *fát-has* at the tomb are repeated, without much trouble, on the chance of a blessing from the saint.

The *fête* lasts eight days, and is succeeded by that of Ibrahim e' Dessoókee, held at the village of Dessook, on the Rosetta branch, nearly opposite e' Rahmanéëh. This, which is second only in rank to the *fête* of Tanta, is followed by those of Abooreésh, of Aboo Mandoór, of el Boäb, of el Abbásee, and others, each lasting eight days. These *fêtes* occur twice a year, those of Cairo once only. The people of the Delta may think that sufficient *honour would not be done to their saint unless they gave him two birthdays in the year.*

The Sayd el Beddowee seems to have succeeded to the god of Sebennytus, the Egyptian Hercules; whose attributes have been given him by popular fancy or tradition. It is

the Sayd whose aid is invoked, when any one is in need of *strength* to resist a sudden calamity; the effect of a storm, or any frightful accident are thought to be averted by calling out "Ya Sayd, ya Beddowee;" and the song of "Gab el Yoosara," "he brought back the captives," records the *might* and prowess of this powerful saint.

There do not appear to be any ruins of an ancient city at Tanta; but report speaks of a trilinguar inscription in a mosk there, as well as at Menoóf, the truth of which it would be interesting to ascertain; and I regret that my inability to bear a land journey prevented me from visiting either of those places.

That we may find another of those valuable documents, or duplicates of the Rosetta stone, is a very reasonable hope, as there is little doubt that decrees were made in Greek and Egyptian, both in the time of the Ptolemies and Cæsars: copies of which were deposited in all the principal temples; and when we read on the Rosetta stone that the same memorial was ordered to be placed "in the temples of the first, second, and third orders," we are surprised that several copies of it have not been discovered. The most likely part of Egypt to find them is doubtless the Delta, and the vicinity of Memphis.* We may also look in the neighbourhood of the Pyramids for the hieroglyphic record, alluded to in the Greek inscription in honour of Balbillus, præfect of Egypt under Nero, found before the Sphinx.

* Dr. Clarke (Travels, vol. v. p. 71.) mentions one at Cairo, in the possession of Colonel Holloway; and part of another was discovered by Mr. Burton, serving as the threshold of a mosk there, which is now at the Louvre.

APPENDIX TO VOL. I.

A.

PRODUCTIONS OF EGYPT, AND PRICES OF THINGS SOLD IN CAIRO.

THOUGH I have already mentioned the productions of Egypt, in a previous work, I think it better to introduce them again here, as they are particularly connected with the present state of the country, and may be useful to the traveller. I shall also give a comparative list of the prices of things sold at Cairo, in the years 1827 and 1841–42, which may serve as a useful addition to those given in p. 107.

PRODUCTIONS OF EGYPT.

The inundation of the Nile, which commences about the beginning of June *, is generally admitted into the canals of the interior about the first fortnight in August; and the water, gradually extending over the country, soon forms a large lake on the inner or desert side of the cultivated land. It begins to subside in September, or early in October, and as it quits the soil they sow clover and several leguminous plants.

Barley and wheat, which are carried, the former in the fourth, the latter in the fifth month, are sown about the middle of November†; and at the same time that a crop is raised on the land the water of the Nile has just left, another is procured by artificial irrigation. The land at a distance from the Nile is considerably lower than that of the banks, as may be seen from the above circumstance, and from the height of the dykes, which, near the river, are frequently on a level with the soil. Tillage is known to elevate land, and this difference has been here attributed to constant cultivation; but the continued current which at that time runs along the inner side of the lands, tends also considerably to lower their level. Some parts of Egypt are much lower than others; as, for instance, from Girgeh to near Minieh; but, during a low inundation, even these are not all overflowed.

* About Cairo. At Asouan, about the end of May, or the very commencement of June. Seneca says, very simply, "Primum incrementum Nili juxta insulas . . . . Philas noscitur."

† The time, of course, depends greatly on the duration of the inundation.

The principal plants of the winter season, grown after the inundation, are: —

Eng. Name.	Arabic Name.	Botanical Name.	Observations.
Wheat	Kumh	Triticum sativum, L. 6 varieties.*	Five varieties bearded; reaped beginning of April. U.L.E.†
Barley	Shayeér	Hordeum vulgare, L. 2 varieties. ‡	Reaped, some after 90 days, some the 4th month; sown also at other times. U.L.E.
Beans	Fool	Vicia faba, L.	Sown in Oct. or Nov.; cut in about 4 months. § U.L.E.
Peas	Bisilleh	Pisum arvense, L.	Sown middle of Nov.; ripen in from 90 to 100 days. U.L.E.
Lentils	Ads	Ervum lens, L.	Sown middle or end Nov.; cut in 100 or 110 days. U.L.E.
Vetches	Hommos	Cicer Arietinum, L.	Ditto. U.L.E.
Lupins ‖	Termes	Lupinus Termis Fors.	Ditto. U.L.E.
A sort of clover, Trefoil	Bersim	Trifolium Alexandrinum, L.	Sown beg. of Oct.; first crop after 60 days; 2d other 50 days; 3d left for seed; continued by irrigation for a 4th crop, but then no seed. U.L.E.
A sort of clover	Hélbeh	Trigonella Fœnum græcum, L.	Young stalks eaten; also used for clover; sown mid. Nov.; one crop only in about 2 months; ripens in 110 days. ‖ U.L.E.
	Gilbán	Lathyrus sativus, L.	Eaten by ruminating animals, instead of clover, after 60 days; seed ripens in 110; when young they eat its stalks; and the seeds are ground with corn for bread. U.E.
A sort of French bean	Lóobieh	Dolichos lubia, Fors.	Sown at the same time as wheat; ripens in 4 months; and by the *shadoóf* in Aug., and ripens in about 3 months; for cooking, the beans are gathered in 60 days. U.L.E.
	Gishrungaýga	Phaseolus Mungo, L.	Ripens in 6 or 7 months; to S. of E' Sooán.

* 1. Towálee, long-eared wheat. — 2. Dthukr Yoosefee, with large ear, of which the beard alone is black. — 3. Naygeh, small ear, the husk of the grains black as well as the beard. — 4. Zerra b' Nebbee, not bearded, of a reddish colour; very small quantities met with in the midst of the other wheat. — 5. Moghýuz, short broad ear: mostly in Lower Egypt. — 6. E' Tubbánee, white; the common Egyptian wheat.

† *I. e.* cultivated in Upper and Lówer Egypt.

‡ 1. E' Tubbánee, white. — 2. E' Gennáree, red; high growth. Grown in equal quantities.

§ Much depends, in all these crops, on the time of sowing, the state of the land, and other circumstances. Sometimes they are sown without the use of the plough, in the mud, immediately after the water has left the surface.

‖ The stalks yield the charcoal for gunpowder. Mohammed Ali has introduced the Kordofán lobieh for this purpose.

Eng. Name.	Arabic Name.	Botanical Name.	Observations.
Safflower	Kórtum	Carthamus tinctorius, L.	The flowers used for dyeing are called O'sfor; the seeds give an oil (Zayt hélwh); sown mid. Nov.; seeds ripen in 5 months. U.L.E.
Lettuce	Khus	Lactuca sativa, L.	Lettuce oil is extracted in Upper Egypt; seeds ripen in 5 months; sown middle Nov.
Flax	Kettán	Linum usitatissimum, L.	Its oil called Zayt har; sown mid. Nov.; plucked in 110 days. U.L.E.
Cole-seed	Sélgam	Brassica oleifera, L.	Yields an oil; sown mid. Nov.; cut in 110 days. U.E.
Tobacco	Dokhán béledee, or akhder	Nicotiana tabacum, L.	Sown beg. Nov.; first crop in 100 days; 2d in other 60; 3d in 20 more: this last is called ribbeh.* One variety has the leaves long and lanceolated, with a pink flower: this is the best and mildest, called béledee, or native. The other, with yellow flower, called Lângee, or Bút-hágee, has the leaves round, thick, and of a darker colour, strong, and only mixed with the former, or used as snuff.† U.L.E.
		Nicotiana rustica, 2 var. (?)	
Hemp	Bust, hashísh, the dagha of the Hottentots‡	Cannabis sativa, L.	Employed only for its intoxicating qualities, and then called Hashish; sown mid. Dec.; ripens in 4 months. U.L.E.
Cummin	Kamóon	Cuminum Cyminum, L.	Sown mid. Dec.; cut in 4 months. U.L.E.
Coriander	Koósbera	Coriandrum sativum, L.	Ditto. U.L.E.
Poppy	Aboonö'm or Aboonóme	Papaver somniferum, L.	Sown end Nov.; the opium taken in the mid. March; seeds ripen in April, the best bought from the peasants, at 45 piastres the rotl; grown for the China market. U.L.E.
Water-melon	Bateékh	Cucurbita citrullus, L.	And about 10 other cucurbitæ; cut in 90 days; sown mid. Dec. U.L.E.
Cucumber	Khetár	Cucumis sativus, L.	And about 7 other cucumis; cut in 60 days. U.L.E.
	Doóra sáyfee or baalee§	Holcus sorghum, L.	Besides the crop raised by the *Shadoóf*, and that during the inundation; sown mid. Nov.; ripens in *five* months and a half. U.L.E.
	Doora Hámra	A variety	With the Baalee. U.L.E.

* Ribbeh, gain, interest, or usury.

† In Egypt and Nubia, snuff is often used in the mouth instead of the leaf. Its strength is increased by adding natron.

‡ In India, bangor gunga.

§ So called from ripening in the summer. It is a variety of H. Sorghum. If

The plants of the summer season, which succeed either immediately or after a short interval, are produced solely by artificial irrigation. The water is raised from the river by rude Persian wheels, or by the *shadoof*; which last is frequently employed in the inland canals, the Bahr Yoosef, and the wells near the edge of the desert. Nor is its use confined to the productions of the summer; it is always requisite for some of them in the spring, and frequently throughout the whole winter, and even autumn, if the inundation is deficient.

The chief productions of the summer, sown the half year before, and during the inundation*, are —

Eng. Name.	Arabic Name.	Botanical Name.	Observations.
Rice	Rooz or Aroóz	Oryza sativa, L.	In the Delta and Oasis. The best is from about Menzaleh; that of the Oasis an inferior variety; carried in 7 months.
Indian corn	Doóra shámee	Zea mays, L.	Called Syrian Doora; mostly in Lower Egypt; cut in 70 or 75 days; sown one month after the D. Saffra. U. L. E.
A red grained variety		Var.	Ditto.
Doóra of the heat	Doóra Kaýdee	Holcus sorghum, L.	Mostly in Upper Egypt; sown beg. or end of April; cut at rise of Nile, 100 days; its ear larger than the D. Saffra; its seed is sown as Byoód. U. L. E.
D. of the autumn	D. Byoód or D. Dimeéree	Id.	Sown mid. Aug.; cut in 4 months, but its seed being no longer prolific is all used for bread.
Bending D.	D. Owaýgeh	Holcus compactus, L.	Grows with the D. Kaýdee.
Yellow D.	D. Saffra	Included with the H. Sorghum, L.	Cut in winter; sown when the Nile is at its height, in mid. of Aug., and banked up; ripens in 120 days. U. E.
Red D.	D. Hámra	A var. of H. sorgh.	Cut also in 120 days; mostly in southern provinces; sown mid. Aug.; mixed with the Byoód; seed red.

the seed of the D. Kaydee is sown as baalee (*i. e.* in Nov.) it produces seed; but if that of the baalee is sown as kaydee (*i. e.* in April), it springs up, but is barren. The baalee seed is sown as byoód, and *vice versâ*.

* At the commencement of the inundation, the children of Thebes light torches made of reeds or palm-trees, and run about the villages, striking each other with these burning brands. It is said to be an old custom handed down from the ancient Egyptians. Formerly children of a larger growth joined in this amusement.

Eng. Name.	Arabic Name.	Botanical Name.	Observations.
Falling D.	Furaýt* or Khoraýt	H. bicolor, L.	Grows with D. Saffra, but ripens in about 90 days. U. L. E.
Millet	Dokhn	Holcus saccharatus, L.	Only about Asouan, in Nubia, and the Oasis; sown same time as the Doóra.
Sugar-cane	Kassob	Saccharum officinarum, L.	It is planted twice in the year; that in May is gathered in Nov. and Dec., at first it is constantly irrigated. If cut, or broken at the root, and then watered for the ensuing year, it produces several shoots, which, though not arriving at the height of the first year's cane, yield better (but less quantity of) sugar: this crop is called Khilfeh; planted horizontally, in slips. U. E.
Cotton	Kotn	Gossypium herbaceum, L.	Planted in March †, and summer; gathered in Nov., Dec., Jan.; renewed every third year from seeds; in good soil, some is gathered in the fifth month. U. L. E.
	Símsim	Sesamum orientale, L.	Gives the oil called séerig; ripens in about 100 days, at the time when wheat is sown; 10 days after the D. Byoód. U. L. E.
Coffee	Bon or bunn	Coffea Arabica, L.	Grown about Benóot, near Kéneh; does not answer. ‡
Indigo	Neéleh §	Indigofera argentea, L.	Sown in April; cut first time after 70 days; 2d after 40; 3d after 30; 4th in 25, in first year; they then leave it without water all the winter, and water it again in March; in 40 days cut first crop; 2d in 30; 3d in 30: third year the same. After three years renewed from seed; first year's crop the best. 1 kantar (of 500 rotl) is sold for 5 and 7 real; 1 feddan gives from 2 to 2½ kantar. U. L. E.

* So called from the seed falling, on being struck, or under heavy wind. They do not use its grain.

† About the 28th of March they sow the cotton seeds, at two paces apart, three or four seeds being put in together.

‡ The Nubians use the seeds of the Karikadán, *sida mutica*, for coffee; but they generally mix them with a little coffee, of which they have the effect of increasing the bulk, and spoiling the flavour.

§ This signifies blue, but not in the Arabic of Egypt. El Neel, a general appellation for large deep rivers, seems to have been borrowed from their blue colour.

Eng. Name.	Arabic Name.	Botanical Name.	Observations.
Gerow			Sown at the high Nile, 1st week in Sept., cut green for fodder after 30 days.
Madder	Foóah, or doódeh	Rubia tinctorum, L.	Its long roots give a dye. U.E.
	Hénneh*	Lawsonia spinosa et inermis, L.	Mostly in Lower Egypt; also in Upper Ethiopia.
Water-melon	Bateékh	Cucurbita citrullus, L.	And the other cucurbitæ; during rise of the Nile, and in March in the sand-banks of the river. Those from Brulos considered the best.
Onion	Bus'sal	Allium cepa, L.	Sown in August; when young gathered for use, or transplanted about end of Feb.
	Bam'ia towée-leh	Hibiscus esculentus, L.	Mostly in gardens; gathered in 50 or 60 days; in Sept. and Oct. It suffers from cold, and will not thrive in winter. U.L.E.
	Bamia béledee or wáyka	Hibiscus præcox, Fors.	Ditto.

Besides a number of vegetables, which are raised at different times by means of artificial irrigation.

Fruits†, which are for the most part grown in the gardens about the principal towns, or in the Fyoóm, succeed each other in the following order: —

Eng. Name.	Arabic Name.	Ripen in
Mulberries	Toot béledee, shámee	January.
Seville oranges	Naríng, 3 var.	January.
Rhamnus nabeca, Fors.	Nebk, or Sidr	March, April.
Cucifera Thebaica	Dôm, or Dome	April.
Apricots	Mishmish	End of May.
Peaches	Khokh	Middle of June.
Apples	Tefáh, or Teffáh	End of June; mostly from gardens of Mount Sinai.
Pears	Koomittree	
Ceratonia siliqua, L.	Kharóob	End of June.
Plums	Berkoók	June.

* The use of this as a dye for the feet and hands is very general. Some have derived the rhododactylos Eos from this eastern custom. The leaves are pounded, and, being made into a paste with cold or warm water, are applied to the hands and feet on going to bed, in the same manner as a poultice. When taken off, a red dye is left on the nails and other parts of the hands and feet; and another application of a mixture of soot and lime is sometimes applied to change it to a dark olive or blackish hue. New hénneh is preferred, and that quality which gives a deep colour.

† Cherries are unknown in Egypt; but it is a curious fact that the ancient Egyptians sometimes covered their bows and walking-sticks with cherry bark; like the modern Turkish pipes.

Eng. Name.	Arabic Name.	Ripen in
Grapes	E'néb béledee	End of June and beginning of July; black and white.
	Fyoómee	—— White.
	Sherḳáwee	—— Black, bad.
	Hegázee	—— Mostly brought dry from Arabia.
	Roomee	—— Large, black and white; origin Greek.
Figs	Tin Bershoómee	July.
Sycamore figs	Tin gimmáyz	From April to September.
Prickly pear	Tin Seraféndee	End of July.
Cactus opuntia, L.	Tin shōk, or shoke	
Pomegranates	Roomán	August.
Lemons	Lemóon malh, 4 var.	August, and other seasons.
Dates	Bellah, about 20 var.	End of August.*
Citrus medica, var. 8. and 9., L.	Troong, 2 var.	September.
Oranges	Portogán béledee	20th November, but still rather sour.
	Rashédee	
Sweet lemons	Lemoón helwh	
Banana, Musa paradisiaca	Mōz, or Moze	November.

The dates sold in Egypt are of several kinds, some natives, and some imported from other countries. The most common are,—

Bellah Séwee, which consist of—	
Soltánee	From Seéwah.
Sā'idee	
Fráhee	
Káibee	
Ghazálee	
Roghm Ghazálee	
Bellah Aamree	From El Ḳoráyn.
Amhát	Rosetta, and about Cairo; red.
Menawátee	Menawát, and about Cairo; yellow.
Benáysh	Salhéëh; red. Used for agweh (preserve).
Hyánee	Birket el Hag.
Sofr é denéëh	Rosetta.
Semánee	Ibid.
Bróolosee	Broolos, or Boorlos.
Sobáe e'sít	Originally from the Hegaz.
Kobáshee	Ditto.
Ibréemee	From Ibreem, Nubia.
Sélgee	Imported from the Hegaz.
Suffee	Ditto; stone very small.
Keroón el Ghazál	Hegaz (Arabia).
Sakoótee	Ditto, and Oasis.
Yemenee	from the Yem'en, &c.

Though the time of sowing the winter and summer plants is in some degree fixed, much of course depends on the continuance of

* About the 28th of March, they tie some of the blossom of the male to that of the female palm trees.

the inundation; and many of them, by means of irrigation, are raised at other seasons.

Besides, the productions of the valley of the Nile vary in different provinces; and some belong almost exclusively to certain districts. Clover, so abundant in the Delta and Lower Egypt, is rarely cultivated in the Thebaïd, where its place is supplied by gilbán. Rice exclusively belongs to the Delta and Oases; and cole-seed, gortum, poppies, and lettuce are nearly confined to Upper Egypt, where also the greatest quantity of holcus is cultivated. Date-trees are more abundant in the north; and vines, figs, roses, and olives, are limited to the Fyoom and the gardens of large towns.

The advantages which some species of crops have over others are a matter of little interest to the peasant, whose preference is not consulted; but this evidently leads to many unfair and oppressive measures on the part of the shekhs, whose office it is to select as well for *themselves* as for those under their authority. The expense and outfit of water-wheels and their oxen is undertaken by the Government, and afterwards repaid by the peasant, either in money or produce; and the quantity of land each wheel irrigates depends on the nature of the crop.

To give an idea of the value and the returns of different produce, the profit or *loss* of the peasant, and his real condition, I shall introduce a brief statement of the particulars of each, collected in 1827.

1	Water wheel, with 8 oxen	irrigates 3 feddán	of cotton.
1	..... wheel, ...	..... 7 feddán	of wheat.
1	..... wheel, ...	..... 2 feddán	Doora kaydee (gaydee).
1	..... wheel, ...	..... 8 feddán	Indian corn.

The produce of the *best* land is as follows: —

			Val. in Piast.		P.
1 fed.	gives 2½ qant.	cotton, best	120 the kantár*	in 12 months	total 300
1 fed.	... 8 ard.	wheat	38 the ardeb†	in 4 m. 20 d.	... 304
1 fed.	... 12 ard.‡	Doora kaydee	16	in 3 m. 10 d.	... 192
1 fed.	... 5 ard.	Indian corn	16	in 2 m. 15 d.	... 80

			Val. in Piast.		
8 ard. of wheat	give 10 camel lds.	of straw	2 the load	in 4m. 20 d.	total 20
12 ard. doora	... 15	fodder	2	3m. 10 d.	... 30
5 ard. Ind. corn	... 5	do.	2	2m. 15 d.	... 10

Calculation by the water wheel. Cotton.

3 feddán | with 1 wheel | give 7 kan. | of cotton | value 900 pias. in 12 months.

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* Valued nominally at 150 piastres by the government, but 120 are alone paid. Inferior cotton is at 75, and even at 50.

† This is the best land, and only in a few parts of Egypt. The price of corn varies in different years, from 25 to 50 piastres.

‡ In some low land near Abydus, capable of constant irrigation, it has been known to produce 18 ardebs.

		Corn.		Val. in Piast.	
The 7 feddán	with 1 wheel	gives 56 ardebs	of wheat	2128	in 4m. 20d.
2 of those 7 fed.	with 1 and the same wheel	24 ard.	Doora kayd	384	3m. 10d.
8 feddán.	with the same	40 ard.	Ind. corn	640	2m. 15d.
The wheat	in addition	gives 70 loads	of straw	140	
D. kaydee		30	fodder	60	
Ind. corn		10		20	

Total 3372 in 10m. 15d.

or allowing for clearing, loading, and ploughing, with about one month and a half of inundation, twelve months. From this it is evident that the culture of the cotton is very disadvantageous to the peasant, whether calculated by the feddân or the wheel; even if we add the value of a crop of corn raised at the same time as the cotton, which will be mentioned presently.

The land tax (taking as above, the best land) is as follows: — Tax 40 real, or 90 piastres, for 1 feddán, producing $2\frac{1}{2}$ quant. cotton, value 300 piastres per annum, leaving an apparent balance for 1 feddán, 210 piastres, without deducting for the expenses of the wheel and the other taxes.

Takawee* ½ ardeb	19	producing 8 ardebs wheat	304
Tax 40 r. or	90	12 ard. doora	192
1 load straw	2	5 ard. Ind. corn	80
		10 loads straw	20
		15 fodder	30
		5 ditto	10
	111		636

for 1 feddán — per an.

leaving the apparent balance for 1 feddán of corn, 525 piastres.

To calculate by the wheel:

	P.
8 feddán, 1 wheel, 7½ quantars cotton, 900 p. minus tax 270 p.	630
By the same wheel may also be cultivated 7 feddáns of wheat, 218 p. or, deducting the tax of 777 p.	1351
	1981

Leaving the balance 1981 piastres in the hands of the peasant, to meet the expenses of the water-wheel and the additional taxes.

But let us take the most favourable crop: —

Costs.			Produce.	
Takawee (seed) for 7 fed.	133	1 wheel gives annually	56 ard. wheat, on 7 fed.	2128
Land-tax (best land)	630		24 ard. doora, on 2 fed.	384
Seven loads of straw	14		40 ard. Ind. corn, on 8 f.	640
Takawee for 2 fed. doora	16		straw	140
for 8 fed. Ind. corn	32		fodder	60
	825		fodder	20
				2372

* Seed borrowed from Government.

Balance 2547 piastres for one wheel in favour of the peasant; from which we have to deduct the expenses of the water-wheel and the other taxes, which are as follows: —

I.—*Outfit of Wheel.*

	P.
1 water-wheel, wood, &c.	200
Digging the well	50
Building the same	350
8 oxen	600
For the first year — Total	1200

II.—*Annual Expenses.*	P.
12 ardebs, beans for the oxen	192
Fodder	160
4 feddán gilbán	288
Pots, annually	15
Man, 3 ardebs grain ann.	70
Carpenter, 3 ardebs	70
Grease, 6 rotl	6
Wood	15
7 ropes	56
Large ropes	6
2 sets of harness	6
6 men's pay (1 at 40 fodtha a day, 5 at 20 f.) annually	1278
	2162

III.—*Additional Taxes.*	P.
For 7 feddán he is to supply 21 rotl of butter, bought by the Government at a loss to him of	5
House-tax of owner of the wheel	150
Wool, 20 f. a month	6
Charge when recruits are levied	8
	169
Annual expenses	2162
	2331
Outfit of wheel, first year	1200
	3531
Net produce	2547
Loss to the peasant, first year	984

*Second Year.**	
Annual expenses	2162
Additional taxes	169
	2331

Second Year.	
Net produce	2547
Expences, &c.	2331
Balance in favour of peasant the second and ensuing years	216

From which he has to make up his first year's loss. Hence it appears that four years must elapse ere he can pay the arrears for the original expense; and still during this time he and his family are to be provided for from the same funds. Those who plant cotton are of course much greater losers†; and besides the above taxes, palms and other trees, which do not repay the peasant, should be taken into account.

I shall now calculate the produce of a piece of land I measured at El Byrát, near Thebes, of the mean quality, and paying $40\frac{1}{2}$ piastres annually. This land produces the autumn crop of wheat, like all that which the Nile has sufficiently irrigated, without a water-wheel; and, on making an exact measurement, I found that one feddán gave two ardebs and seven mids ($2\frac{7}{8}$ ardebs), which,

* A water-wheel lasts about eight years; by which time another set of oxen is generally required.

† In the proportion of about eleven to seven.

at the market price, was valued at 22½ piastres the ardeb, making nearly 64½ piastres.

Produce.	P.	F.	*Tax and Expenses.*	P.	F.
Wheat 2⅞ ardebs	64	20	Kharag (land-tax)	40	20
3 loads straw	6		Tagawee ½ ardeb	11	10
	70	20	Ploughing, hire, &c.	4	20
			Reaping	3	0
			Carrying	1	20
Deduct expenses	64	0	Threshing (3 roftows, hire)	2	8
			Winnowing (1½ roftow)	1	4
Balance in favour of peasant for 1 feddan	6	20		64	0

But my measurement, being taken with a line, gives the real contents of the feddán; whereas, their mode of measuring with the pole, greatly increases it; so that one feddán will be reckoned at least 1⅙ f. or about 6½ piastres over the just tax, being equivalent to the surplus of the produce.

The consequence of this is, that the peasant *steals** as much as he possibly can from his *own* grain, which indeed necessity obliges him to do; and the only resource left besides stealth, to enable him to support himself and family, is to raise a crop of wheat and barley (called shitwee, "of the winter") which he sows and waters by the shadoof, during the time that the wheat of the low-lands is growing up without any artificial irrigation. Nine men join in raising this crop, and four feddán, half wheat and half barley, are watered by the shadoof.

Produce.

			P.
2 feddan	give 16 ardebs†	wheat at 22½ piastres	360
2 feddan	20 ardebs	barley at 16	320
	20 loads	straw at 1	20
	20 loads	straw at 1	20
			720

Expenses.

	P.
Tagáwee (seed) 1 ardeb wheat	22½
1 ardeb barley	16
Shadoóf ("pole and bucket") wood, &c.	3
buckets, 2 sets	9
Implements	10
Kharág (tax) for 4 feddan, at Koorneh, 40½	162
Government land-surveyors, to *prevent* imposition	5
Loss on butter	5
	232

* When the whole crop is taken by the government; in which case the ardeb rises speedily from 22½ to 30 and 40 piastres or upwards

† I have calculated the taxes, as at Koorneh, and yet allowed the best land; and in no part of these calculations have I reckoned the items, which increase the loss of the peasant; as claims of the shekh, Copt scribe, &c.

which, deducted from the produce, leaves 487½ piastres; and this, divided between the nine men, gives to each about 54 p. 7 f.

After this, a second crop is also raised by the shadoof, called kâydee (or gâydee "of the heat"), and nine men sow two feddân of doora kâydee.

Produce.	P.	*Expenses.*	P.
2 feddan give 24 ardebs, at 16 (no fodder taken from it)	384	Takâwee	14
		Shadoof buckets	9
		Tax	81
		Surveyor's fee	2
		Grease for the buckets	2
			108

leaving 276 piastres, or about 30 p. 27 f. to each man.

A third crop is afterwards raised of doora shâmee (Indian corn) called dimeeree "of the autumn," by five men, who sow three feddân with the shadoof.

Produce.	P.	*Expenses.*	P.
3 feddan give 15 ardebs Indian corn, at 16	240	Tagâwee	5
fodder	10	Bucket	3
Sown also (with the Ind. corn) gerów, worth	25	Tax	121½
		Surveyor's fee	4
	275		133½

which leaves 141½ piastres to be divided between the five men, being 28 p. 12 f. to each. The sum of the net receipt for these three crops is then as follows to each man: —

P.	F.		*Additional Taxes.*	P.
54	7	from the first crop	House, for one of the poor class	40
30	27	second	Wool	4
28	12	third	Recruits, expenses for	2
			Butter, loss on	4
113	6	annually		50

leaving for his annual expenses 63 p. 6 f., about 18 shillings English, not 7 fodda, or 2⅔ farthings a day.

This is making the utmost allowance; for it is rarely the case that three crops are raised in one year, independent of that upon the inundated land; and the numerous exactions of the provincial governors have the invariable effect of leaving the peasant *always in arrears.*

To such an extent are the exactions of the inferior governors carried in Upper Egypt, that if the government demand for one kantar of butter is to be raised from the peasants, they do not fail

to increase it to two, or one and a half, the surplus being appropriated by and divided between them; and the nominal ardeb of seed, diminished to three quarters, must be received without a murmur, and returned in full to the Effendee of the government granary. In complaining of the number of persons who prey upon the fruits of his labours, justly might the peasant exclaim, "sic vos non vobis fertis aratra boves;" and his humorous comparison of the government of Egypt with the habits of fish, whose smaller fry serve to feed those of a larger and more voracious kind, is well known, and aptly applied to the present system; when every Verres is enriched by the spoliation of the peasant, from the mamoor to the mekuddem, or beadle of the lowest governor.

Innumerable instances might be mentioned of their unjust transactions, were the subject sufficiently interesting to the reader; — as the non-entrance, in the government account-books, of the receipt of taxes, which are frequently twice exacted from the peasant; the existence of a private and public account-book, and similar oppressive measures, which the fellah has not the means of detecting, and which he durst not oppose.

But the greatest injustice is this, that the honest man who has paid his arrears, is obliged, if he has still any produce in hand, to make up for the debt of some other person, on whom an obligatory check is given by the government for the amount; and the helpless peasant, unable to procure from the defaulter, or his dishonest neighbour, what the fear of a Turkish ruler has not succeeded in obtaining, remains for ever deprived of his right.

Besides the injury these men inflict on the revenues of the pasha, the total want of encouragement for the peasant to improve the agricultural productions of the country is another material consideration. Trees are seldom or never reared; or if some few are planted in the vicinity of the large towns, no inducement is held out to attend to their culture, and the despondent fellah wilfully neglects them, to avoid their additional tax.

It is singular that Mohammed Ali should not have adopted an expedient, which must occur to every one who witnesses the conduct of the provincial governors, of imposing an annual tax on the peasants, which, being a stated sum (regulated, of course, by the state of the inundation, &c.), would leave no room for the injustice they now practise towards them. Trees pay annually one piastre each, and are frequently seized by these governors for the arrears of their owner, and put to his account at two or three piastres each, after they have paid *several* years' tax. But the peasant is patient and lively under his sufferings, and hopes for

better days; for, though he complains, he does not indulge in doleful songs; and it will be found that so far from "all his songs" being "about his labours," they rather suit an Anacreon than a Melibœus.

Independent of the losses occasioned to persons of every class by the monopolies of the Pasha*, who, in straining every nerve in order to prepare for and prosecute the war against the Sultan, overlooked the welfare of his people, the provincial governors, relying on that security which a distance from the capital affords them, have recourse to numerous tyrannical measures, in order to exact from the peasants extra duties, which they appropriate to themselves. They have also the finesse to evade those orders which the Pasha *sometimes* transmits for the relief of the peasant and the dispensation of justice. Complaint is particularly made of the Kashefs, Kaimakams, Shekhs, and Copt scribes. The presence of Mohammed Ali is prayed for by the peasants of the Sāeed, no doubt from their knowing that he is the only person able to relieve their condition. I remember one governor, who was removed from Upper Egypt to the vicinity of Cairo, saying, "How sorry I am I behaved so harshly when at Esné; I have now adopted a different system;" the consequence of being only a few miles from the citadel. And so fully persuaded are some of the *more intelligent fellāhs* of this fact, that they have been known to declare that "if the intentions of Mohammed Ali were not thwarted by the intrigues of their oppressors, the murmurs of the peasantry would be speedily converted into that praise which is due to the humanity of his disposition." For, when I have laid before the reader the preceding statements, relative to the condition of the peasants, and felt it my duty to be guided solely by those facts which are the result of inquiry on the spot, I do not think it less incumbent on me to pay a just tribute to the *character* of the Pasha, if I cannot to his mode of government. And it is sincerely to be hoped that, prompted by the natural bent of his inclination, and the desire he is *said* to have expressed of ameliorating the state of the country, and aided by the transcendent abilities he possesses, a day of happiness and deliverance from oppression may dawn upon the peasant; and the accomplishment of so praiseworthy an object will reflect some real lustre on the flattered name of the viceroy of Egypt.

* The limits of this work will not allow me to enter into detail on that subject.

PRICES AT CAIRO IN 1827 AND 1842.

To conclude, I shall introduce an extract of some of the prices at Cairo in 1827, and regret that the limits of this work will not allow me to show the gradual increase that has taken place from the time of Mohammed Khosrof Pasha to the present day.

The standard of valuation is the dollar, which was then rising from twelve and a half piastres to fifteen, but which has lately reached twenty, owing to the deterioration of the coin.

Price of, in piastres and fodda.	Pias.	Fod.	The same in 1841-2. Pias.	F.
Dollar, 12½ (rising to 15) piastres.				
Bread, the rotl of 12 oz., reduced in baking to 10 oz.	0	4	0	5
Butter, ditto	1	0	2 30 to 3	0
Cheese, ditto	0	10	0 20 to 0	30
Milk, ditto	0	4	0	10
Honey, ditto	0	32	1	10
Treacle, ditto	0	25	0	26
Wheat, the ardeb	24	(varying.(18 in Upper Egypt)	70	0
Flour, the roob	1	10	0	0
Barley, the ardeb	13	0	30	0
Beans, ditto	14	0	40	0
Lentils, ditto	30	0	48 0 to 60	0
Rice, the oka	2	20	3	0
Doora shámee (Indian corn), the ardeb	14	0	45	0
Doora béledee (sorghum), the ardeb	14	0	36	0
Sea salt, the roob (of 28 rotl)	0	15	1	20
Sugar, the rotl	1	0	1 10 to 3	0
White sugar, ditto	1 p. 10 f. to 2	0	20	10
Coffee, ditto	4	0	17 0 to 21	0
Tobacco, gebelee, the oka	13	0	0	0
Ditto sooree, ditto	7	0	7 0 to 12	0
Ditto béledee, ditto	1	10	3	10
Soap, the rotl	1	20	2	10
Candles, the oka	8	0	7	0
Spermaceti candles, European, ditto	24	0	22 0 to 24	0
Linen, the drah	0	20	0	30
Cotton, ditto	30 f. to 0	50	1 10 to 1	25
Printed cotton, ditto	2 p. to 4	20	2 0 to 12	0
Mixed linen and cotton, ditto	0	35	0	21
Dyeing cotton, ditto	1	0	1	10
Ditto linen, ditto	0	0	0	30
Woollen cloth, ditto	2	0	3 23 to 5	14
Silk, raw, the derhm	0	20	0 35 to 1	0
Silk thread, ditto	1	0	1	0
Silk, piece of, (allága)	45 p. to 60	0	100 0 to 150	0
Silk stuffs, the drah	11 p. to 12	0	0	0
Crape, ditto	6 p. to 8	0	9 0 to 13	0
For women. Gold brocade, the piece	200	0	170 0 to 200	0
For women. Broosa, silk stuffs, ditto	80	0	100	0
For women. Silk shirting (bumbuza), ditto	85 p. to 125	0	90 0 to 125	0
For women. Embroidered shirts	60 p. to 110	0	0	0
For women. Gibbeh (pelisse), of velvet, with gold embroidery	1150	0	0	0
For women. Salta (jacket), ditto, ditto	700	0	0	0
Pearls, the mitqual	100	0	and upwards. 0	0

	Pias.	Fod.	P.	F.
Nizám (Turkish) dress, with silk embroidery	650	0	750	0
Bornoos, silk and wool	100	0	0	0
Tarboosh (red cap), best	25	0	50	0
Takéea (white ditto)	1p. to 8	0	8 0 to 5	0
Cloth (European), the drah	20p. to 80	0	20 0 to 85	0
Carpets (segádee)	10p. to 200	0	40,150p. to 400	0
Ditto (keleém)	100p. to 800	0	0	0
Mats (14 feet by 8)	16	0	6 0 to 12	0
Ditto, best menoófee, the square drah	0	30	0	0
Swords	from 130p. to 1000	0	130p. to 3000	0
Gold, the derhm	1	30	0	0
Silver, ditto	0	33	0	0
Copper, the oka, worked	15	0	36	0
Pipes, without the mouth-piece	10p. to 50	0	10p. to 120	0
Mouth-piece (amber, without jewels)	50p. to 500	0	80p. to 1000	0
Raisins, the oka	2	20	3	0
Apricots (mishmish), dried, ditto	3	30	5 0 to 7	20
Nuts, ditto	2	0	2	20
Almonds, shelled, ditto	4	0	5	0
Figs, ditto	2	0	3	20
Aloes wood (ood), the derhm	0	15	0	0
Quart bottle, rose-water	3	0	3	0
Otto of rose the mitqual	8	0	0	0
Skins	3	0	0	0
Shoe leather, the skin	20	0	25	0
Ropes, the oka	2	0	0	0
Ditto, Syrian, ditto	5	0	0	0
Horses, native	500p. to 2000	0	600p. to 5000	0
Asses	10p. to 200	0	15p. to 1000	0
Mules	800p. to 2000	0	800p. to 2000	0
Cows	50p. to 200	0	225p. to 500	0
Camels and dromedaries	300p. to 1500	0	400p. to 1500	0
Calves	80	0	55p. to 120	0
Sheep	8p. to 25	0	17p. to 800	0
Buffaloes	200	0	200p. to 800	0
Goats	5p. to 15	0	15p. to 50	0
Geese	30 f. to 2	0	5	0
Fowls	10 f. to 0	30	1 0 to 2	0
Pigeons, the pair	0	20	1	10
Eggs	2 for 1 f. or 80 for 1	0	{3 for 5 f. or 24 for} 1	0
Beef, the rotl	0	10	0	35
Veal, ditto	0	10	0	35
Mutton, ditto	0	15	1	10
Hay, the donkey load	2p. to 2	20	0	0
Straw, ditto	2p. to 2	20	3 0 to 3	20
Clover, fresh, ditto	1	0	2 0 to 2	20
Firewood, the kantar	7	20	12	0
Timber, planks, ten feet long	6	0	0	0
Charcoal, the oka	0	30	0 27 to 0	35
Gypsum, the ardeb	6	0	0	0
Bricks, the 1000	5	0	0	0
Water-skins	20p. to 50	0	0	0
Ditto, bottle of leather, or zemzemeeh	15	0	16	20
Ditto, of pottery, or koolleh	0	5	0 5 to 0	10
Dates, the rotl	5 f. to 0	10	0 15 to 0	30
Henneh (Lawsonia), the mid	4p. to 6	0	0	0
Lamp oil, the rotl	0	30	1	15
Seérig ditto, ditto	0	0	1	20
Olive ditto, ditto	3	0	4	0
Nile water, the skin	5f. to 0	10	0	25

	Pias. Fod.	P. F.
Books (MSS.), the karrás or quire - -	5 0	0 0
Boats, carriage in, by the ardeb, to Alexandria	4 0	9 0
Hire of (see above, vol. ii. p. 209.).		
Courier to Alexandria - - - 20p. to 52	0	0 0
Dromedary couriers, for distance of about 70 miles	25 0	0 0
Soldiers' pay, the month - - - 50p. to 100	0	0 0
Servants', the month - - 5p. to 50	0	(See above, p. 207.)
Houses - - - - 500p. to 50,000	0	See above, Vol. I.
Rent, per month from 20p. (and even 10) to 100	0	pp. 204. and 205.
A Turkish saddle, complete with velvet covering	450 0	0 0
Bridle - - - - - -	100 0	0 0
Black slaves, boys - - - 500p. to 1000	0	0 0
Ditto, girls - - - 800p. to 1000	0	0 0
Eunuchs - - - - 1000p. to 1500	0	0 0
Abyssinian boys - - - 700p. to 1000	0	0 0
White boys (memlooks) - - 2000p. to 5000	0	0 0
Ditto, girls - - - 1500p. to 10,000	0	0 0
Interest of money, 60 per cent. per annum, without security.		
Interest of money, with security, 24 per cent.		
Ditto, with jewels as security, 12 per cent.		
A day's labour, of man - - - - -	0 20	1 20 to 2 0
Ditto, of bricklayer - - - - -	1 0	4 0
Ditto, of builder - - - - -	4 0	9 0

B.

TRANSIT THROUGH EGYPT.

I have lately received the following account of some of the new arrangements made in the overland communication with India through Egypt.

"Since June, 1842, the improvement effected in the transit may be shortly stated as follows: viz.

1st. Messrs. Waghorn and Hill have disposed of their interest in the transit to the Egyptian Transit Company, established by Mr. Robert Thurburn, and the result has been a very important improvement in the system throughout.

2d. The Peninsular and Oriental Steam Navigation Company have placed a powerful steam tug on the Mahmoodëëh canal, by which a great acceleration is effected.

3d. The Pasha has constructed locks between the canal and the Nile, by which means the annoyance, confusion, and loss of time that formerly attended the transfer of passengers and luggage from the canal to the Nile, is altogether avoided.

4th. The Egyptian Transit Company have increased the number of horses employed between Suez and Cairo to 280; a number amply sufficient to allow of relays at the several stations.

5th. The Desert road between stations 5 and 7, formerly the worst part of the land journey, has been cleared of stones, and is now a capital road.

6th. There is now an English female attendant at the central station.

Generally the improvements to be expected from the introduction of a proper system are visible throughout; and the uncertainty, irregularities, inconvenience, and extortions to which passengers were formerly exposed are now at an end.

MEANS EMPLOYED IN THE TRANSIT.

ALEXANDRIA TO ATFEH.

The Atfeh, a powerful steam stug, the property of the Peninsular and Oriental Steam Navigation Company; her average time of towing the passage-boats from Alexandria to Atfeh is eight hours.

A Smaller Tug, belonging to the Egyptian Transit Company.

Five large Passenger Boats, and an Iron Passage Boat with very superior description of arrangements, capable of accommodating seventy passengers, sent out last month by the Peninsular and Oriental Steam Navigation Company.

60 Horses (in case of emergency), the property of the Egyptian Transit Company.

ATFEH TO BOOLAK (PORT OF CAIRO).

Cairo, Lotus } Iron steamers belonging to the Peninsular and Oriental Steam Navigation Company, capable of comfortably accommodating seventy passengers. Average speed, from Atfeh to Cairo fifteen hours, and from Cairo to Atfeh ten hours.

Little Nile, Gazeach } Iron steamers belonging to the Egyptian Transit Company.

A large Iron Luggage Boat, to be used for passengers' luggage on the Nile, has been sent out by the Peninsular and Oriental Steam Navigation Company.

475

CAIRO TO SUEZ.

280 Horses, the property of the Egyptian Company.

30 Horses (in case of emergency) belonging to the Peninsular and Oriental Steam Navigation Company.

11 Two-Wheeled Carriages, belonging to the Peninsular and Oriental Steam Navigation Company. These carriages were built in England, and are of the best construction; the bodies are of cane work; the sides open with curtains to draw when required; double roofs, patent springs and axles, wheels of great diameter; the tire broad and dashed: these carriages accommodate four persons each.

17 Carriages, belonging to the Egyptian Transit Company, of an improved construction.

The Peninsular and Oriental Steam Navigation Company place at the disposal of the Egyptian Transit Company the means they possess in Egypt, and employ that Company to pass passengers through. The following are the present rates of the Egyptian Transit Company:—

	£	s.	d.
First class, including 2 cwt. luggage - -	13	0	0
Children between 2 and 10 years, and female servant with 1 cwt. luggage - -	8	0	0
Second class, and men servants - -	7	0	0
Extra luggage, per cwt. - - -	0	16	0

Wine, spirits, beer, and soda water are extras; also hotel expenses; but the latter are fixed at 10*s.* per diem, exclusive of wines, liquors, &c.

The Peninsular and Oriental Steam Navigation Company book passengers throughout at the above rates.

PENINSULAR AND ORIENTAL STEAM NAVIGATION COMPANY'S LINE OF STEAM COMMUNICATION WITH INDIA.

Their steamships, the Hindostan and Bentinck, each of 1800 tons and 520 horse power, are appointed to start from Suez for Ceylon, Madras, and Calcutta, as follows: namely,

Hindostan, on or about 22d	December	1843.
Bentinck, ...	January	1844.
Hindostan, ...	March	1844.
Bentinck, ...	April	1844.
Hindostan, ...	June	1844.

and at other dates (not yet fixed) during 1844, making each four voyages during the year.

The rates of passage from England to Calcutta, including transit through Egypt, are 143*l.* for a berth in the general cabins, and for separate cabins higher in proportion.

The steamers running between Suez and Bombay belong to the East India Company; but there is a prospect of this line also being undertaken by the Peninsular and Oriental Steam Navigation Company, under a contract with the Government; by which means, not only will an important acceleration of the mails be effected, but passengers will find greatly increased comfort and convenience from the substitution of powerful and commodious steamships of the largest size, for the inconvenient and inefficient steamers now on the line.

The attention of merchants and others interested in India having been called to the subject, a public meeting is about to be held for the purpose of urging its importance on the Government."

A change has just taken place in the departure and arrival of the packets, which, after September 1843, will no longer touch at Falmouth, but go to and from Southampton direct; and the following notices have been lately published:—

"Letters to and from the Mediterranean and India intended to be forwarded by the direct packet, instead of *viâ* Marseilles, should, after the 18th of September 1843, be addressed *viâ* Southampton.

The mails to Egypt and India leave England on the 1st of every month.

To Malta, Greece, and the Ionian Isles, on the 1st of the month, and on the Thursday nearest the 15th of every month.

When the 1st falls on a Sunday, the Mediterranean and East India mails will be made up in London, and despatched on the *previous* morning.

The overland closed mail to Malta, Egypt and India, *viâ* Marseilles, will be made up about the 4th of the month."

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